

The
**SPIRIT OF
MISSIONS**

**Survey of Missionary Conditions
in the War Zone of China**

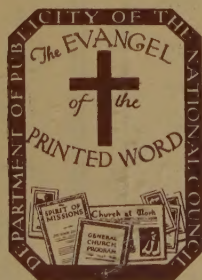
*By John W. Wood, D. C. L.
Executive Secretary of the Department of Missions,
National Council*

**MEXICANS ON THIS SIDE OF THE RIO
GRANDE**

*By the Rev. Thomas Burgess, D. D.
Secretary Foreign-Born Americans Division of the
National Council*

HAITI JOINS CATHEDRAL BUILDERS

*By the Right Rev. Harry R. Carson, D. D.
Bishop of Haiti*



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FREDERICK ROGERS GRAVES, D.D.
Consecrated Bishop of Shanghai, 1893

During the present crisis in China Bishop Graves and his colaborers have the sympathy and prayers
of the entire Church

Comprehensive Review of Missionary Conditions in the War Zone of China

Our Missionaries Safe but Many Have Lost All. Work in the Main at Standstill; Some Chinese Groups Carry On

By John W. Wood, D. C. L.

Executive Secretary Department of Missions of the National Council

EVERY friend of China deploras the tragic occurrence at Nanking on March 24th. Nothing could have happened more certain to result in loss of confidence in the published aims of the Nationalist party and in its ability to carry through a constructive program. As the days pass, evidence piles up until there can be no honest doubt about the real nature of this attack upon foreigners of many nationalities, representing diplomatic, commercial and missionary interests. Premeditation, deliberation, official direction, have been proved.

THE NANKING TRAGEDY

On April 12th seventeen American missionaries made the following formal signed statement:

"Out of our own first-hand experience and observation we unequivocally affirm that those outrages were committed by armed Nationalist [Cantonese] soldiers in uniform who acted with the knowledge and approval of their superior officers.

"Those outrages consisted not only in the looting of foreign homes, consular offices, hospitals and places of business, but in the burning of foreign homes and schools, in deliberate murder, in the twice shooting and seriously wounding of a young American woman, in shooting at and attempting to kill foreign men, women and children, in the attempted rape of American women and other shocking indignities to foreign women too indecent to be made public.

"To many such things we can bear sworn testimony of eyewitnesses, and

numerous other cases have been proved beyond the least shadow of doubt.

"From statements made by many Nationalist soldiers to us and from the testimony of Chinese friends, it is an established fact that they entered Nanking with definite license, if not actual instructions, to rob and kill foreigners. From the actions of the troops it was evident that the plan was to loot foreign buildings, to force the occupants to disclose the location of their valuables, to strip them of their clothing and to maltreat them at will.

"Some of us were told both by these soldiers themselves and also by Chinese friends who helped us find places of concealment that they surely would be killed.

"It is our conviction that the firing of the naval vessels prevented the murder of many foreigners caught in the city. It was immediately after the shelling began by the American and British ships that bugles were sounded and the soldiers ceased the systematic work of destruction, demonstrating that they were under control of higher military officers. These are all incontrovertible facts.

COMMUNISTS RESPONSIBLE

"It now seems that all established opinion both of Chinese and foreigners is that those responsible for these outrages were of the Communist wing of the Nationalist Government, which is dominated and directed by Russian Bolshevik advisers.

"They are enemies, not only of the foreign interests in China, but also of

China's truest welfare. It is our belief that unless checked they will make impossible the realization of an orderly unified Government.

"We have always been in the deepest sympathy with the genuine Chinese national aims, and despite the fearful experiences through which we passed we maintain this sympathy. For this reason we are appalled as we think of the inevitable consequences to China and to the world if the destructive influences which are now determining the policy of the Nationalist Government are unrestrained."

APPEAL FOR CONFIDENCE

The statement was issued through the American consulate and is supported by affidavits. The signers represent six different communions. Five are members of our own Church—two from the Diocese of Shanghai, three from the Diocese of Hankow.

It would be wrong to indict a whole people or even an entire party. In spite of Nanking, confidence in the Chinese people and sympathy with legitimate national aspirations can be and should be continued. The courageous report of General Chiang Kai-shek, concerning responsibility for the attack and the small number of Chinese casualties, is one indication of the fact that it is only just to discriminate, as the foregoing statement does, between the Nationalist cause and the elements that have been dominating its methods and seem likely to determine its future.

Sincere sympathy will be felt by Christian people of all communions for the Presbyterian mission in Nanking in the wounding of Miss Moffett and the killing of Dr. John E. Williams, Vice President of Nanking University. He was a true friend of the Chinese people. His fine visions for the future of China were coupled with ability to develop and guide the forces that convert visions into realities. The statement cabled from Shanghai and published in some American papers that

he was killed while defending himself with a revolver has been proved a cruel libel.

Sweeping northward, after occupying Shanghai, Nanking, Wuhu, Anking and other Yangtse River cities, the Southern armies seemed certain to secure early possession of Peking. During the first fortnight of April the Northern resistance stiffened. Many of the Southern troops have returned to the south bank of the river. Serious differences seem to be developing within the Nationalist party between the moderates, with whom General Chiang is allied, and the radicals now in control of the government headquarters in Hankow. It is possible that long before this magazine reaches its readers a "moderate southern Government" will be established in Nanking. Meanwhile, the determination of other governments to protect their nationals in Shanghai, numbering some 30,000, has had a sobering effect.

The disorder in the Yangtse valley, preceding and following the Nanking incident, has temporarily terminated nearly all missionary work throughout the region. Under consular direction practically all missionaries have withdrawn to Shanghai.

Based upon the river ports, the work of our Church extends on either side of the Yangtse from Shanghai to Shihnan, a distance of 1,200 miles. Its field lies in the heart of the country, with a vast, industrious, peaceable population. It would be difficult to find anywhere in the world people with greater potentialities for solid citizenship than the people of Central China.

MOST WORK AT A STANDSTILL

All through that region the work of our American staff, with the single exception of a handful at Hankow, has come for the time being to an end. The cables from the Bishops so far have been chiefly concerned with keeping the Department informed about the safety of the mission staff in order that it, in turn, might relieve the anxiety

Not the End—the Beginning!

ONE of our Chinese clergy, studying in the United States, writes me of the anxiety he feels for his family in China and for the welfare of his American friends through whom he learned to love our Lord. He says:

“I am so sorry and in a way as a representative of China in this country feel so ashamed of myself for the unnecessary and almost uncalled-for high tide of anti-foreign and anti-Christian uprisings which are sweeping through the central and southern provinces of China. But it is just one more of the innumerable instances of people’s knowing not what they do, and today we need your prayerful patience and sympathy and the being with us in spirit in going through the trials and sufferings of the Church which is Christ’s Body in China more than ever. And what a wonderful expression of the glorious faith of Christians it is, as uttered in many quarters today, No, it is not the end, but just the beginning of missions!”

What a fine note this is!—“not the end, but just the beginning of missions!”

JOHN W. WOOD

Executive Secretary Department of
Missions of the National Council.

of hundreds of relatives and friends. It is not, therefore, possible to speak with entire accuracy of conditions obtaining in all centers of American missionary activity.

Starting at Ichang, a thousand miles from the coast, and the most westerly point where Americans are normally in residence, we find that our one missionary family and three deaconesses have been withdrawn. Huntington School for boys is closed. There are fears that the military have occupied our buildings.

Shasi, ninety miles down the river, has had no resident American man worker for several years. Three women, two of them members of the Sisterhood of St. Anne, have held on valiantly, ministering in a most unattractive and difficult city and reaching out into the surrounding towns. All have left Shasi.

In the Wuhan area, because of our

large institutional work, there are normally between sixty and seventy American missionaries. Only the following remain: Bishop Roots, T. J. Hollander, Dr. A. P. Wakefield, J. S. Littell, E. M. Littell.

They are staying on, as explained by a cable reaching the Department as this is being written, because the Chinese Christians and the Cantonese Minister of Foreign Affairs, advise that the Bishop and a minimum staff remain in Hankow as long as transportation to Shanghai is available. “The situation gives great cause for concern,” the cable continues.

An effort to reopen St. Hilda’s School, reported as successful by a cable dated April 11th, has proved abortive. We were not informed whether Miss E. M. Buchanan, the Principal, has returned to Shanghai.

Boone Middle School, Boone Univer-

sity and the Church General Hospital are continuing under Dean Francis Wei and Dr. Lowe.

Changsha is without missionaries of any kind. The United States consulate is closed. The city seems to have passed entirely into the control of the most radical and destructive element in the Nationalist party.

Passing into the Diocese of Anking, all our American missionaries have left Kiukiang, Nanchang, Anking and Wuhu. These are the only cities in which Americans were resident. No reports have reached the Department with regard to property, with the exception of Wuhu, where Nationalist troops have made use of St. James' High School and have possibly by this time occupied other buildings. St. Paul's School, Anking, continues under a Chinese vice principal. Whether or not the same is true of St. Agnes' School for Girls and St. James' Hospital, under a Chinese doctor, the Department is not informed.

In the Diocese of Shanghai, from Paoying and Yangchow on the Grand Canal in the northern part of Kiangsu on through Nanking, Wusih, Zangzok and Soochow, all Americans have withdrawn. In Nanking the Central Theological School is continuing under the direction of the Rev. T. M. Tong.

Our Chinese clergy have been driven out of Wusih, Yangchow, Kiangwan, Sunkiang and Woosung. Our property in Yangchow and Zangzok is occupied by Southern troops.

HOSPITALS CARRYING ON

In the city of Shanghai St. John's University and St. Mary's Hall are closed for the present. Our two hospitals, St. Luke's and St. Elizabeth's, are carrying on busily. St. John's University Medical School is open with the largest enrollment in its history. In addition to its own students it is caring for twenty-two from the closed Hunan-Yale School in Changsha and five from an English school in Hangchow.

The concentration in Shanghai of a large number of men and women creates a grave problem. Most of them have passed through serious dangers and are suffering from the emotional strain inseparable from the disappointment they have experienced in the necessary separation from work into which their lives have been built, and from Chinese friends whom they held dear.

MISSIONARIES LOTH TO LEAVE

Improvised language schools have been started. Consideration is being given to the possibility of transferring temporarily some members of the staff to the Philippines, the Hawaiian Islands and Japan, for work in which the use of the local language would not be necessary. Some missionaries are waiting hopefully for better conditions. Others whose furloughs are due or would be due during 1927 are coming to this country now, hoping to be able to return later in the year or early in 1928.

In general, it may be said that our staff in China has shown on this occasion, as at other times of great difficulty, fine courage and steadiness which give immense satisfaction to the Department of Missions and justifies its pride and confidence in them.

Readers of American newspapers might easily get the impression that missionaries have left their stations and, in some cases, are leaving China primarily for the purpose of securing their own safety. Nothing could be further from the truth. In most instances missionaries have delayed departure until the last moment. Indeed, the Department has been criticized for not insisting that missionaries should not only leave their stations, but China as well. It is the policy of the Department to leave decisions of this character to the Bishops and their advisors who know the local situation. They understand fully that the position of the Department is that the utmost care should be taken in safeguard-

ing life. They act accordingly.

Two considerations lead our missionaries to withdraw from their stations at a time like this. The first is the safety and the welfare of the Chinese members of the Church. Conditions differ in different localities, but generally it is true that under such emotional and economic conditions as obtain at present the missionary endangers not only the safety, but the life, of the Chinese Christians by remaining and drawing attention to them. They are stigmatized as "the running dogs of Imperialism" and in numerous places have been objects of attack. If the presence of missionaries could be an effective defense everyone of them, and especially the men and the unmarried women, would remain. Personal safety is the last thing they think of.

In the second place, the missionary, as a citizen of his home government, is bound to consider, though not necessarily to obey, diplomatic requests. The American minister in China and the various consuls have been unremitting in their efforts to protect all Americans, whether belonging to the business or the missionary community. It is not an easy question to determine how far a national has the right to remain in a dangerous situation for the purpose of discharging what he considers to be a sacred trust, when, in so doing, he may be the cause of a conflict that might cost many lives, Chinese as well as foreign.

As an indication of the extent to which our own missionaries have staid at their posts it is only necessary to refer to the cables received from Bishop Graves and Bishop Huntington, informing us that all of the mis-

sionaries who left Nanking after March 24th and Anking on March 31st arrived in Shanghai with practically no personal effects save the clothes they wore, and asking for authorization to supply new outfits. Of course this authorization was immediately given. The cost will be about \$15,000.

Present conditions emphasize strongly the wisdom of this Church's policy in stressing educational work. Because of what has been done through our middle schools, colleges and Theological Schools in preparing Chinese Churchmen and women capable of carrying responsibilities in varying degrees, we can face the present with no little confidence and the future with reverent hope. While specific information is lacking, all indications point to the fact that in most of our stations, where Americans have been resident, as well as those where Americans have never resided, Christian services are being regularly carried on and some work in schools is being conducted.

The facts indicate that even if all foreign associates were obliged to withdraw from China the work of the Christian Church could still go on. The chief cause for apprehension is the aggressive and atheistic communism, now more than ever clearly in evidence, as a part of the program of Chinese radicals. If religion is to be assailed in China, as it has been in Russia, grave concern for the future is justified. The Gospel has nothing to fear from the ancient faiths of China. An officially-promoted atheism is another matter. Never more than now has China needed sympathy and understanding, coupled with the earnest prayer that God's will may be done.

HELP IS NEEDED FOR OUR WORKERS IN CHINA

OUR friends in China need our help. As a result of valiantly standing at their posts to the very last minute, many of them lost all their personal effects. Some of them must be brought home to this country to recover from the trying experiences of the last few months. Those remaining in China must be cared for to the best of our ability. An Emergency Fund of not less than \$100,000 will be needed. Gifts may be sent to the Department of Missions, 281 Fourth Avenue, New York City.



CONFERENCE OF ENGLISH AND AMERICAN BISHOPS IN CHINA IN 1907

Left to right, rear row: Bishops Turner, Korea; Roots, Hankow; Price, Fuhkien; Graves, Shanghai. Front row: Bishops Cassels, West China; Moule, Mid-China; Scott, North China; Iliff, Shantung. Bishop Scott, whose death we note below, was then in the prime of life

The Church in China Loses a Leader

Charles Perry Scott, D. D. Some Time Bishop of North China and Faithful Soldier of Christ, Passes to His Rest

IN FEBRUARY the *Chung Hua Sheng Kung Hui* sustained a severe loss in the death of Bishop Charles Perry Scott, the dean of the English episcopate in China. He resigned his see of North China in 1913, but continued to live in Peking and took an active interest in the mission, where his wise counsel was a boon to the younger generation which succeeded him. He was on his way to England, accompanied by his niece, when the end came suddenly at Shanghai. His death was a blow to Bishop Graves, who writes, "I feel his loss very greatly, as he was my oldest friend in China and our relations had always been very close and affectionate."

Bishop Scott was born in England in 1847 and was educated at the famous Charter House School. He became a

curate in London and later a missionary in China.

In 1880 he was consecrated Bishop of North China, comprising the six northern provinces of the country. Then followed twenty years of successful work, rudely interrupted by the Boxer uprising of 1900. All the mission buildings in Peking were destroyed, the Bishop losing everything.

Fortunately, Bishop Scott was a man of prayer and faith and infinite patience. He took up his work again when conditions quieted down, and when he resigned in 1913, after an episcopate of thirty-three years, he had the satisfaction of handing over to his successor a diocese containing one thousand baptized Christians and five hundred communicants.

The Church and the Army in Nanking

Gen. Chang, Commander of Northern
Army, Respects the Stars and Stripes

By the Rev. L. B. Ridgely, D. D.

Central Theological School, Nanking

Since the following article was written a cable from China under date of April 5th says that the buildings of the Central Theological School at Nanking have been temporarily occupied by troops of the Southern Government. They are not damaged. Dr. Ridgely is at Shanghai, but the Rev. T. M. Tong remains at Nanking in charge of the property.

IT was the afternoon of Ash Wednesday and not yet two o'clock when Mr. Small, the supervisor of our new buildings, telephoned me that an officer of the Northern Army had just commandeered our place as quarters for his regiment and would be moving them in at 8 a. m. next day.

There was no time to lose. I ran round the corner to the livery, hired a motor car and hurried off to the American Consul. He appreciated the situation and called up the Commissioner for Foreign Affairs, but the answer came, "Not yet here." "I'll speak to him myself when he gets back," said the Consul. "But meantime you'd better go over there yourself." So I jumped in my car and ran up to the Bureau myself. Still the Commissioner had not arrived. Would not be in till 4 p. m. So I asked to see the chief-of-staff. He came in, a quiet, kindly gentleman, and I told him the story. He saw the point and asked me to state it in writing, adding that he would send a clerk up to look into the matter and get the commissioner to act on it when he returned. I suggested that the clerk get into the car with me and go up with me at once to the spot. That seemed good to Mr. Hsu, the chief, and he brought in another elderly and quite scholarly-looking gentleman who proved to be one I had already met on the Famine Relief Committee, a very cordial and pleasant person named Tu, who was quite honored and pleased to take the ride with me and help out in the complication.

Arrived at the spot, it was all clear as a bell to him. I showed him the buildings, now quite completed externally, the painters just getting to work inside, the diggers at work in the paths and ditches outside, and the little red tickets stuck up by the Colonel of the Northern troops, one outside the administration building, marking it for his own use, the other outside the dining hall and library, marking it for his secretary. It was the Twentieth Regiment, and he knew at once it was part of the great Chang Chung Ch'ang's forces. He made careful inquiry as to who holds the title for the property, what the object of the school is, and who is in charge of it, took down exactly the location and said, "That's all right. We will get at once into communication with general headquarters and see that the plan is not carried out."

I took him back to the Bureau, drank a cup of tea with him and motored back home, fairly sure it really would be all right, yet feeling I should not be absolutely certain till the morning had come and gone. And, at the Consul's suggestion, as soon as I got home I got out an American flag, jumped in a carriage, rode back to the property and had the flag put up over the front gate, lest some energetic soldier should push in a little earlier than had been announced and set something going that would be hard to stop.

It was after dark when I got back, and we went about our evening's work as usual, possessing our souls in pa-

tience till morning. Meantime, however, I found Small's assistant had been to the place and gathered up all the information I had gathered—and some more—and carried it over to the Consul who had at last got in touch with the Commissioner. So we had two lines of action going.

At 8 a. m., as soon as I could hurry through breakfast, I took the little livery motor and hurried down to see what had happened. The cheery little boss workman who had been greatly worried and hurried the day before over the matter met me at the gate smiling. "It's all right," he said, and led me to the door of the library where I found posted a great placard, two feet wide by four feet high, in the very best and most impressive Chinese style, signed by the big man himself, the great General Chang, Commander-in-chief, and stating that this property belonged to the American Church Mission and was used for educational purposes only and for the good of China. That it was not the purpose of the army to interfere with any such good work and that soldiers were forbidden to occupy it. The paste was still wet on the poster. It had gone up at about 8 a. m. A cook and a servant or two had appeared earlier to prepare a kitchen and other conveniences for the Colonel, but our workmen had pointed out the American flag and told them the occupation was forbidden and they quietly went away.

The Stars and Stripes meanwhile, I discovered, were floating at the gate with the Stars down! It was all the same to the Chinese, but we turned the flag right side up before we left.

I rode back as quickly as possible, and managed to get half a morning's work done. In the afternoon I went down again and took some snapshots of the poster and the scene in general. Also took down the flag, as it seemed no longer necessary, and in the present state of Chinese feeling it does not seem wise to flaunt the flag of any foreign nation too persistently, for while the Northerners who are now in power here

are perfectly friendly and anxious to protect Americans and all property interests, the city is, for the most part, full of people who favor the South and when the Southern Government comes in, as it is most likely to do before long, there may be some radicals who will be ready to stir up trouble for anybody who has shown favor to the North, or been befriended by the North.

Meantime, the American flag has worked its beneficent work, as usual, and helped along the peace of everybody, not by force of "gunboat," but because it floated simply as a testimony to fact, viz., the fact that the friendly work of a friendly nation was going on here, and the sign was welcomed by both the citizens and the army, because neither of these really desire to get embroiled in foreign complications.

It is interesting to note that the title of this property, though it will ultimately be turned over to the Chinese Church, has not yet been turned over, because the Chinese themselves requested that should not be done till China is in a more settled condition. If we had not been able to state that this was property of our Mission my task would have been more difficult—even if not impossible. This throws considerable light on what is meant by "the privileges of extraterritoriality," and the inconveniences to which foreigners are liable if those privileges should be withdrawn at once.

But, as it is, our Ash Wednesday exercises, though quite unusual, were quite worth while.

On March 7th Dr. Ridgely wrote from Nanking: "All serene—no, just quiet—here. Servants in fear of going about on the streets. Soldiers grabbing them for carriers. Tonight I'm providing ours with tags for their coats to show they belong to our *menage*. The hot water shop does not open up these mornings so we have to take cold baths. But we survive and are well."

Just seventeen days later came the tragic events of March 24th.—ED.

Why One School Closed in China

Head Finds It Impossible to Carry On Under Dictation of Students' Union

By Its American Teacher

For obvious reasons the name of the writer of this article and the location of the School are withheld.

The pupils in this school range in age from about ten to fourteen.

EARLY in December the Anti's began to get in their deadly work. Now, personally, I never belonged to the class that thought the Southern Army was bringing the Millenium in its train, but I was utterly unprepared for the destructive policy which it has encouraged, or, at least, allowed. Anti-foreign, anti-Christian, anti-everything propaganda has been the order of the day.

The first time our own walls were placarded with posters showing what a menace we were to society I really felt badly about it, and when ill-mannered students rushed in the compound, putting posters on our blackboards and walls, I went after them, tearing them down and even removing those on the outside walls. But when I found that none of the pupils paid any attention to their absurd accusations I let them alone.

The three menaces to our peace were the Teachers' Union, the Servants' Union and the Students' Union. Tremendous pressure was being brought on all sides, and for a brief space the loyalty of the teachers seemed to waver. They came, in what seemed to be a somewhat truculent mood, to ask whether I allowed them to join the union. If I said yes I was practically committing myself to follow the rules of the union, while if I said no I was being "imperialistic." So, for once, I was diplomatic and replied that they were perfectly free to join any society they wanted to, so long as it did not interfere with their school duties, and that I had neither the right nor the desire to dictate to them on such personal matters. They must decide.

Then they said: "But if we join the union what will you do about its rules?"

To that I replied that I could not be responsible for any rules that were incompatible with a Christian institution, and that if any such were presented to me I would either disregard them or close the school. The next day the teachers told me that they had carefully considered the matter, and had decided not to join the union. I had no further trouble along that line.

The Servants' Union had become both insolent and impossible in its demands, but fortunately both the school and house servants were absolutely loyal. The house cook said "Why, we couldn't strike; we are all one family."

The school servants sent me a message through the matron, to the effect that I should promise the union anything it asked, and then pay them anything I pleased. They said they had always been treated both justly and kindly in the school, and they had every confidence that such treatment would continue. It was a great pleasure to me that, at the end of school, we were able to part in peace and with mutual good will.

The pupils, too, all seemed happy and contented and we said to ourselves, day by day, "Now, if the Students' Union will only let us alone, we can ask for nothing more."

To be sure, one day I had been called out of class by an excited and zealous Chinese friend who offered to take us away in her automobile, because she had heard that a gang was coming to kill the foreign staff before six o'clock that evening. Another day I had been

called out to stop the elopement of one of my favorite girls with a man who already had two wives living, and who neither needed nor deserved another. And on another day (this was all within one week) I was sent for because one of the girls was trying to commit suicide, as she was afraid the school would not open next term, and that she could not endure life without the school!

But little things like that are all in the day's work and as, in spite of having declined the joy ride, we were not slaughtered, and as the elopement was squashed and the would-be suicide survived, we felt that life was treating us very well!

Then, just ten days before school closed, the deluge came. Three pert young men from the Students' Union, claiming that they had the sanction and authority of the government back of them, came down upon us and we were helpless in their hands. I was obliged to call the school together and listen in mortification to this glib young man as he told his distorted tale.

He said that he had no objection to missionaries, but that foreign Governments had always used them as decoys to gain a footing in China, and then as a pretext for stealing Chinese territory; that they were responsible for all the poverty in China because they had introduced manufactured goods into the country and driven out hand work; that pupils must no longer be slaves, but must rise and organize; that no one had any right to impose any rules upon them, so if there was anything in the school to which they objected, whether as to discipline, curriculum or fees, they need only mention it to the Students' Union and all would be changed!

He then proceeded to organize the pupils and presented his demands. Every objection that I raised only served to bring out a fresh tirade. As, for instance, when I suggested that certain things ought to be referred to parents for their decision he turned on

me in a burst of anger and said, "You do not seem to understand that now we are all free and equal and parents have no authority over us!"

So I decided to practice non-resistance to the nth degree; and to the surprise, and somewhat to the consternation of the pupils, I said "Yes" to everything he asked! We had already finished all our Scripture courses for the term, including the final reviews; and to the credit of the pupils be it said that they showed no inclination to take advantage of their newly acquired so-called "freedom." He not only demanded a holiday in honor of the arrival of Gen. Chiang Kai Shek, but came around that morning to see that they got it! Fortunately, this was not an anti-Christian demonstration, and only incidentally an anti-foreign one, or I would have refused and faced the consequences, even though my one desire at that time was to get to the end of the term in peace. We accomplished this on January 21, after all the usual examinations—including Scripture!—and we closed with all good will among ourselves and in financial security!

It was this incident that decided me that it would be the height of folly to attempt to reopen. When I considered that in spite of flood, famine and war we had had an average attendance for the year of two hundred and sixty-three; that our fees had amounted to \$11,400 (Mexican); that we had had a confirmation class of sixteen; that our Chinese staff of teachers was the best we had ever had; that patrons were most anxious for the continuance of the school; and that owing to the paucity of girls' schools in this center the community could ill afford to lose us—I was willing to carry on under almost any circumstances, but not under the domination of the Students' Union. With a Government that is placing every obstacle in our way and bent on making our schools, at best, non-Christian; and a Students' Union determined to make them both anti-educational and anti-Christian, I propose to stop while stopping's good.



—“Over the Border” Missionary Education Movement

A TOWN ON THE BORDER BETWEEN MEXICO (LEFT) AND THE UNITED STATES (RIGHT)
Note the iron fence which marks the international border line. At the opening is seen the shelter for the customs officer who sees that nothing contraband passes the border

Mexicans on This Side of the Rio Grande

Survey of Conditions Along the Border
 Shows Great Opportunity for Service

By the Rev. Thomas Burgess, D. D.

Executive Secretary Foreign-Born Americans Division, Department of Missions

WHAT does the Lord desire our Church to do for the Mexicans in the United States? To help find the answer to this question I traveled during February and March all along the border. The Foreign-Born Americans Division has always had the Mexicans in mind. Dr. Emhardt made a rapid survey of the border five years ago and set going our one real piece of work in El Paso, but the time was not ripe. Anyway, we were far too busy as the Church's specialists and advisers on the other fifty-six racial varieties of Americans.

Now I think the time is ripe. Our one small work has proven its worth. The Church in our border dioceses desires to act. I found that the Bishops felt the need, the responsibility, the opportunity. I saw them all, Bishops

Stevens, Mitchell, Howden, Capers and Quin, and also Bishops Parsons and Sanford—where can be found a stronger chain of contiguous Bishops? Also among our priests and lay people I found real leaders and saints in plenty. Indeed one of the joys of a trip like this is to see manifested forth in the Church the power of the Holy Ghost.

Whatever we do on this side of the Rio Grande will affect our Church's work in Mexico itself. Bishop Creighton writes me: "I cannot tell you how glad I am that you are engaged in this survey. I am sure that if the work is undertaken on a large scale it will bear rich fruit. Whatever you do in the United States will vitally affect this work. Many visitors in Mexico City call upon me to impress on me the im-

portance of doing work for the Mexicans in the United States, calling my attention to the vast numbers of the Roman Church who are potentially material for us. I am glad to coöperate in every possible way."

A Presbyterian Mexican minister in California said to one of our clergy "Mexicans are apt to wander from one denomination to another. Your Episcopal Church is what they are looking for. Why don't you do something?"

The next month's SPIRIT OF MISSIONS, after I have made my report to the National Council, will tell of the work we have begun and the opportunities for the future. This month I will sketch some of the things I saw and tell of what other Churches are doing—in other words, the conditions that show the need, and the demonstration by others that it can be met.

Take a map of the United States and draw along the coast and border a strip 100 miles wide, all the way from San Francisco to Galveston, over 2,000 miles. Except at the two ends the majority of the population of this strip—somewhere between 1,000,000 and 2,000,000—are Spanish-speaking. They are of all grades in the social scale, but the majority are the so-called *peons*. These gain their precarious living by doing America's hard and necessary labor in agriculture, construction and mining. They are also spreading out all over the country, called to do the "dirty" work, from which the rest of us, the other immigrant races, have graduated. "Fine laborers, cheerful and obedient they are, if you know how to handle them," said most of the employers I met on the border. In fact, prejudice against Mexicans decreases the nearer you get to them.

It is a wonderful land through which I traveled, the vast distances, the fascinating deserts, the ever-changing mountains, the cities surrounded by blooming fields and orchards, garden spots of the world, wrested from the deserts by irrigation. I could write reams on "Seeing Amer-

ica." You cannot appreciate the fascination of this region unless you have been there. It was easy to meditate on scenes in Palestine, to picture the wanderings of the children of Israel and the garden of Nineveh in the days of her irrigation, and as I journeyed onward the wondrous works of God joined in my daily Benedicites.

Los Angeles is the third largest Mexican city in the world. I stood in the ancient plaza, a little palm tree park in the heart of the city near the new City Hall. Hundreds of Mexicans, men of every shade, were lolling about its seats and walks. A crowd of them was watching a Chinese New Year dragon bobbing about on the top of white trouser legs, driving out the devils. On one side of the Plaza was the graceful Mission, one of the oldest Roman Catholic churches on the continent. On another side was the ungraceful Methodist Church, and beside it the framework of a great seven-story Methodist Community Settlement House. This plant when finished will cost \$300,000. I had a very pleasant interview at the temporary quarters of the settlement with the superintendent of Spanish-speaking Methodist work in the southwest and the highly educated Mexican pastor. The latter has been there fourteen years, and has a regular congregation of six hundred, and hundreds of children. I asked him "How am I going to answer the common accusation that the Mexicans are hopelessly worthless." He replied "Simply cite the results of our work. Tell of the large numbers of families made over by our mission here into clean-living, efficient and devout American citizens."

In an auto bus, a seven-passenger car, and also in public "stage," I rode all day across the bottom of Arizona, from Douglas through Bisbee and Tombstone to Nogales, a land of mountains, great copper mines and never-ending deserts, famous in pioneer days. We never were below 4,000 feet above sea level, and one mountain pass

MEXICANS ON THE BORDER



MAP SHOWING PORTION OF THE UNITED STATES BORDERING ON MEXICO
Five dioceses are included in the shaded strip of land in which the majority of the population, between one and two millions, are Spanish-speaking Mexicans

was over 6,000 feet, higher than Mt. Washington. Part of the way my only traveling companion was a Jewish salesman who has his office near the Church Missions House, and a Mexican miner who had been in Detroit and was going to Yuma. The Mexican, like all his race, was courteous and affable. We got on famously till at Bisbee a Mexican mother wearing her black mantilla, with four black-eyed children got aboard and the driver made me squeeze into the front seats with six traveling salesmen. I liked the Mexicans better and did not want to leave them. By sundown we reached Nogales, where the railroad runs across in a gap of the eight-foot wire fence international border. I saw there many Negro United States soldiers, a regiment of whom are quartered at Nogales.

Next morning I stood by a street gap in the wire fence and watched hundreds of bright faced Mexican children coming across the border to attend public school in the United States. Then our rector took me to the school and I was much impressed with the way our American teachers are caring for the little Mexicans. In the lowest grade, where they first learn to talk English, these Mexican youngsters described proudly for us the pictures on the walls, as did two small Chinese boys recently landed. But one child was absolutely stolid, a pure Yaqui Indian. "You can never tell whether a Yaqui knows anything or not," said the teacher. Right back of the school yard the margin of the desert was splotched with a few Yaqui huts, the most miserable homes I have ever seen. That noon I had a good talk with the

American Consul of Nogales, Sonora, a churchman. He came over to see me, as I couldn't go to him. Our Nogales, Arizona, priest himself has been forbidden to cross the border. Bishop Seaman not long ago tried to drive across the international bridge at El Paso and was told by the Mexican official to go back and change his clerical collar.

In the flourishing city of San Antonio I visited the beautiful community center of the International Institute of the Y. W. C. A. I had already, in El Paso, crossed the trail of the national head of the institute, Mrs. Braemer of New York, surveying the border for the first time, like myself, but going the other way. With her was her southwestern executive, a real specialist on Mexican work, Miss Grace Love. Bishop Parsons had told me to look for her. She is a Church woman with headquarters in San Francisco. From these well-known social workers I obtained a lot of valuable information and advice. Miss Love was tre-

mendously interested from the Church standpoint. After leaving the institute in San Antonio I went a few blocks to the little Southern Baptist Good Will House, with its bare Sunday School room, where I was, as everywhere, cordially received.

From there I walked about two miles in the mud through the heart of the Mexican part of the city. There are over 50,000 Mexicans there. It had none of the picturesqueness of the flat adobe houses such as I saw almost everywhere else. Ramshackle, squalid frame one-story buildings, no trees nor grass, everywhere rubbish, poverty, countless children. On a big lot in the worst section stood two well-constructed buildings, wooden, about 90 ft.x30 ft. each, the Southern Methodist Social Center, a veritable oasis for the Mexicans, and around the corner an attractive Methodist Church with its Mexican pastor. In this Social Center a corps of trained, devoted women carry on a great work, kindergarten,



—"Over the Border" Missionary Education Movement

THE FACULTY AND STUDENTS AT WESLEYAN INSTITUTE, SAN ANTONIO, TEXAS
This institute is under the Southern Methodist Board. The Southern Methodist Social Center is a real oasis in the middle of the Mexican District of San Antonio



—“Over the Border” Missionary Education Movement

PROTESTANT MEXICAN CHAPEL AND CONGREGATION AT ORANGE, CALIFORNIA

This beautiful little building was given by a local interdenominational Bible Class. It cost \$4,000. The congregation are either Mexicans, or of Mexican parentage

day nursery, recreational center, clinic with ward (this last is run by city nurses and doctors). Until our St. Mark's Church built its tremendous Parish House this year the gymnasium of the Methodist center was the best basketball court in the city, and its team the champion. The Mexicans, both boys and girls, become adepts at athletic sports. I told Miss Mitchell, the head worker, something the International Institute officers had told me, and she gave me a good answer. They had said “It is impossible to raise the standard of living permanently by working with the children alone. You must treat the family as a unit, for unless you get the parents as well, the children, girls especially at a certain age, will inevitably slip back into the old life.” Miss Mitchell with a smile said, “That is because social service without religion leaves out the foundation. Our children graduate naturally into the church and its activities. Our

Spanish language church around the corner is filled, and also our English churches all over the city have Mexicans among their members.”

Laredo, on the Rio Grande, a hundred miles south of San Antonio, is another fascinating border city, with a Mexican mayor whose wife is a Churchwoman. I went there over Sunday and Monday with Bishop Capers. Sunday afternoon, under the guidance of the rector and a vestryman who told me much of the Mexicans, we visited the beautiful Southern Methodist Holding Institute. Its principal, Dr. Skinner, a devoted, broad-minded, fine type of school head, showed us all over the buildings and grounds. We were duly shocked at seeing on that Sunday afternoon Mexican boys in sleeveless jerseys and trunks playing basketball. Dr. Skinner, with a twinkle in his eye, duly apologized for this lapse of his athletic director. This great school overlooking Mexico has flourished for

forty years, was built and partly endowed by a devout Methodist woman, and is supported by tuition fees and grants from the Methodist Board. There is a corps of 21 teachers, and some 300 boys and girls of all grades, mostly boarders. Its graduates are eagerly sought for clerical work by the business men of Texas. Also many of its boys and girls have become missionaries to their people on both sides of the border. The finely-equipped school rooms, library and dormitories have an air of brightness and refinement. The theater-like auditorium and chapel centers most impressively in its one adornment, a life size Hoffman's "Christ in the Temple."

I visited elsewhere churches, welfare centers, schools and seminaries, Presbyterian and Congregational, as well as Baptist and Methodist, South and North.

Roman Catholic churches I saw a plenty and large numbers of Mexicans attend them. But I was told that the men were becoming indifferent and hostile, and that the boys and girls growing up amid American life were fast leaving the Church of their fathers and all religion.

It is interesting and rather shaming to us to record the extent of the Prot-

estant work along the border, of which I have given a few examples. All honor to these Christians who according to their lights have striven to do their duty for over half a century.

The Presbyterians (North), the Methodists (North) and the Methodists (South) have each in the border field three field executives and about 50 pastors, 60 teachers and 20 social workers. The Baptist (South), Baptist (North), Congregational and Presbyterian (South) have each about half that number, while a lesser number are faithfully working under the Disciples, Free Methodists, Friends and United Brethren. *Our Church has just 2 women missionaries, sent and financed by the Church.* We have been at it but three years.

One more word and then this will be continued in our next. Although I gleaned from those who know the Mexicans well all sorts of contradictory statements as to their worth or worthlessness, I think it is quite true to conclude that the Mexicans are just human beings, rather lovable ones at that, who have just as great potentialities for good as any other race, and just as much right to God and life. What they need is a fair chance.

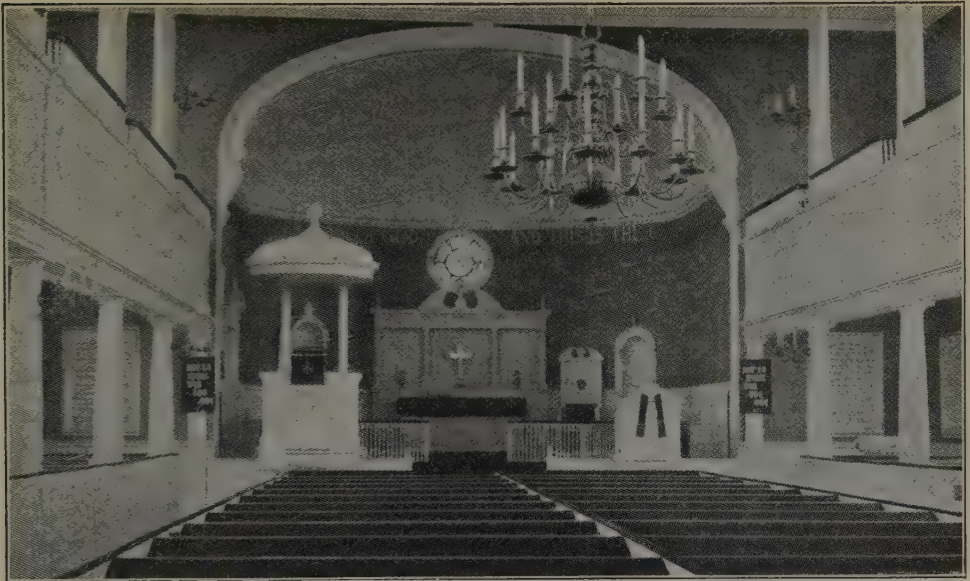
[To be continued in June]

Dr. Wood Endorses National Church Mission in Japan

THE article in the April SPIRIT OF MISSIONS by the Rev. W. H. Murray Walton on the National Church Mission planned for Japan to mark the fortieth anniversary of the Nippon Sei Ko Kwai has aroused much interest in this country. It was my privilege, during a visit to Japan in 1924, to meet Mr. Walton and to discuss with him the far-reaching work he was doing through the Japan Daily Press in bringing Christian truth directly to the attention of thousands of people who might never hear the spoken word. The results as they were summarized by Mr. Walton in his article are certainly re-

markable, but they are only a beginning of what may be done if this form of work can have adequate support. It would give me the greatest pleasure to forward to Mr. Walton any gifts those who have read his article may desire to send to make possible a broadcasting of the Christian message through the press of Japan. I should also be glad to send a copy of THE SPIRIT OF MISSIONS containing the article to any interested person who has not seen it.

JOHN W. WOOD, D. C. L.
Executive Secretary the Department of Missions, 281 Fourth Ave., New York, N. Y.



INTERIOR OF ST. GEORGE'S CHURCH, HEMPSTEAD, L. I.

Built in 1822, this church is rich in memorials of the past. The tablets shown at either side of the chancel record the history of the church

St. George's Church, Hempstead

**First Five Ministers Were Sent by
S. P. G. to this Long Island Parish**

By the Rev. John S. Haight

Present Rector of St. George's

IN Hempstead, Long Island, New York, stands St. George's Church with its historic rectory, built in 1793, and its churchyard filled with vine, bush and flower and many carefully kept graves of the pioneers of Long Island. St. George's Parish has had but fifteen rectors since 1702, and the first five of these were sent by the Society for the Propagation of the Gospel. Three of the messengers of Christ, the Rev. John Thomas, the Rev. Robert Jenney and the Rev. Samuel Seabury, now sleep in the shadow of the church they loved and labored for.

The parish in Hempstead was one of the first fruits of the organization of the S. P. G. in England in 1701. The reason this place was selected for missionary operations was due to the fact that steps had already been taken for

the introduction of the Church. In March, 1665, Governor Richard Nichols gathered in Hempstead the first representative assembly ever convened in the province of New York, and before this group of men he laid his commission from the Duke of York, to whom this province had been granted by his brother, Charles II. He also produced a code of laws, commonly called the "Duke's Laws," which provided for the establishment and orderly management of the spiritual and temporal affairs of a parish.

When Mr. Vesey came to Hempstead in 1693 he found a church building and ministered to the people until he was ordained and called to Trinity Church, New York City. The next person of whom we have any record is the Rev. George Keith, who had been appointed

by the society, with the approbation of the Bishop of London, to make a tour of observation. On September 27th, 1702, he preached in Hempstead and reports in his journal that there was such a multitude of people that the church could not hold them. He also makes mention of the fact that there was a church building, a house and considerable land for the minister.

In November, 1702, according to Keith, a meeting of the clergy—seven in all—was held in New York, at which an account of the state of the Church in Pennsylvania, New Jersey and New York was drawn up and a copy sent to England. There were also memorials forwarded by Governors Dudley, Morris and Heathcote.

In answer to these petitions Hempstead was selected as one of the stations to be filled immediately by the S. P. G., and the Rev. John Thomas was called to be the minister. Mr. Thomas was in deacon's orders and held the position of assistant in Christ Parish, Philadelphia. He immediately left for England and was ordained priest by the Bishop of London.

The following letter written by the Rev. Mr. Keith to the Bishop is interesting:

"Philadelphia, Penn. 2 April, 1703

"My Lord: The present occasion of my writing these few lines to your Lordship is to recommend to your favor Mr. John Thomas, the assistant to Mr. Evans here in the ministry, and school master in the town of Philadelphia. I certify to your Lordship that he is a person of very good repute among all and a very good character among the people here, both from those of the Church, and also from others for his good behaviour and his extraordinary pains in preaching in sundry country places. My worthy Lord, I remain

"Your humble servant,

"Geo. Keith."

The Rev. John Thomas had a long and able ministry in Hempstead. Under his direction the parish thrived. The journal which he kept with great

care tells us of some of his problems.

"1712. The children of Hempstead, for want of letters and education, are as wild, uncultivated and unimproved as the soil was when their forefathers first had it. Without the aid of the Venerable Society our children would have no education at all."

During his rectorship the parish was the recipient of a chalice, paten and prayer book, gifts of Queen Anne. These are used today in the services of the Church. Mr. Thomas died in 1724 and was buried in St. George's churchyard. A gratuity of fifty pounds was given to his widow by the society.

The vacancy was filled by the Rev. Robert Jenney, who was directed by the S. P. G. to move from Rye to Hempstead. Mr. Jenney was a graduate of Trinity College, Dublin, and for many years was chaplain to the forts and royal forces in New York City.

Mr. Jenney says in his journal: "The minister's salary is forty pounds from Hempstead and twenty from Oysterbay. I have in my possession an old, ruinous house, much out of repair, with three acres of poor, worn-out land, the pasture of which will not support one horse. There belongs to the parsonage a farm, about five miles distant, of one hundred and seventy-two acres of upland and twenty-five of meadow."

A little later a new church was built which was opened in 1735 by Governor Cosby. In the *New York Gazette* of 1735 we find the following: "On Tuesday, April 22nd, his Excellency with his lady and family proceeded to Hempstead. . . . The next day being St. George's Day, the regiment of militia and troop being drawn up on either side, from Mr. Jenney's house to the church, his Excellency, attended by the most considerable gentlemen of the country, walked to the church, where a very excellent sermon was preached by the Rev. Mr. Jenney, from Psalm 84:1,2, 'How amiable are thy tabernacles.'"

In this same year the charter was

ST. GEORGE'S CHURCH, HEMPSTEAD



THE RECTORY OF ST. GEORGE'S CHURCH, HEMPSTEAD, L. I.

This building dates from 1793 and is a well preserved specimen of colonial architecture. It has housed eleven rectors of St. George's Church

presented to the church and was read to the congregation by the rector. This venerable and valuable document granted by King George II is still among the relics of the church. It is engrossed on a sheet and a half of parchment and has attached to it the Royal Seal. This charter, unaltered, is the organic law of the parish today.

The next missionary was the Rev. Samuel Seabury of New London, son of John Seabury and Elizabeth Alden, who was the daughter of John and Priscilla Alden. He was a talented and devout man with a countenance which was intelligent and kindly and showed decision and firmness. His son became the first Bishop in the American Episcopate. Then followed the Rev. Leonard Cutting, who led the people during the trying days of the war with England. His experiences in Hempstead read like a chapter in a historical novel. At the close of the Rev. Mr. Cutting's rectorship a new era opened in the history of St. George's Parish. The connection was broken between this parish and the Society for the Propagation of the Gospel, which for nearly a cen-

tury had been a mother. The people were henceforth obliged to tax their own resources.

The later history of St. George's Parish is no less interesting. On a stone tablet in the church are the names of the other rectors, all loyal and consecrated men and notably unselfish in their service:

The Rev. Leonard Cutting, 1766-1784. The Rev. Thomas L. Moore, 1784-1799. The Rev. John Henry Hobart, 1799-1800. The Rev. Seth Hart, 1800-1829. The Rev. Richard Drayson Hall, 1829-1834. The Rev. William M. Carmichael, 1834-1843. The Rev. Orlando Harriman, 1844-1849. The Rev. William Henry Moore, 1849-1892. The Rev. Creighton Spencer, 1893-1901. The Rev. J. K. Cook, 1901-1907. The Rev. Charles Snedeker, 1908-1924.

Hempstead is no longer a small village, but a rapidly expanding town and St. George's Church is a reminder of the patience, sacrifice and consecration of other days. With this background the present rector and congregation press onward toward new tasks with a great courage.



Photochrom Co., Ltd., London

Courtesy London & North Eastern Railway

CATHEDRAL OF ST. PETER, YORK, ENGLAND, BETTER KNOWN AS YORK MINSTER

Bishop Manning of New York will preach in Old York July 3rd, to celebrate the 1300th Anniversary of York Minster

Are You Going Abroad This Year?

**If So, Be Sure to Visit York
Minster on July Third**

THIS is a year of anniversaries. The Jubilee of the Lenten Offering of the children of the Church will be commemorated in June and in September the Girls' Friendly Society of America holds a like celebration; in July the venerable S. P. G. gives its 225th birthday party. But all other anniversaries pale into insignificance before that of the Cathedral of St. Peter in York, England, better known as York Minster, which in June of this year will commemorate its foundation thirteen hundred years ago. The present cathedral, the greatest part of which dates back to the twelfth and thirteenth centuries, is built on the site of the wooden church in which King Edwin of Northumbria was baptized by Paulinus, first Archbishop of

York, on Easter Day, A. D. 627.

The Archbishop of York has arranged for a fitting celebration of this event during the week of June 29-July 6. On St. Peter's Day he will be the preacher, followed on the next day by the Archbishop of Canterbury. Of special interest to Americans will be the service on Sunday, July 3rd, "City of York" day, when the Right Rev. William T. Manning, D.D., Bishop of New York, will bear a message to the Mother Church from her American daughter. It will be, as the Archbishop of York says, "an occasion to touch the imagination and call out the thanksgivings" of all loyal Church people. Tourists who can so arrange their itineraries as to be present in York for that week should do so.



THE WIFE OF THE BISHOP OF MEXICO TAKES A WALK

Mrs. Creighton (center) is seen with two American friends; at right Miss Bronson a teacher at Hooker School, at left Miss Mary Robin

Bishop Creighton Visits Old Indian Missions

Many Come to Greet Him at
Xolox and San Pedro Martir

By the Right Rev. Frank W. Creighton, D. D.

Bishop of Mexico

I MET the Rev. J. A. Carrion on one Sunday morning last December at the Buena Vista station and went with him to visit our mission at Xolox. I started with mingled feelings of pleasant anticipation and trepidation, because this was my first visit to a native congregation with an interpreter.

On my journeys to and from Pacahuca I had often looked at Xolox with more than a passing interest because from the train window it seems to be a forest of cactus plants. All the fences are of a variety of cactus known as "organo" because it resembles so much the organ pipe. It is about four inches in diameter and grows to a height of from four to six feet. A

fence of these cacti planted close together is impenetrable and is ample protection against man or beast. Xolox is one of our oldest missions, and the Church is in the yard of an *anciano*, who is ninety-eight years old and rejoices in the fact that he was one of the founders of the mission. He does not hear and his eyes are dim. He told me that he sleeps but little during the night, but that he is happy to occupy himself by repeating prayers from the Book of Common Prayer and the Psalms.

Before the service many people came to greet me and the village schoolmaster brought some thirty *ninos*, who stood up and wished me

“*Buenos días.*” The schoolmaster told me that under the law he was unable to invite them to attend the service. However, fully half of them stayed, having first obtained permission from their parents. The little chapel was packed to suffocation. The pews were planks held up by logs and stones. The younger men all stood for the entire service, but some of the women sat on the floor during the sermon. The service was hearty and made bright by a choir of young people from Huitzila, where we have many church people. The organist was a graduate of Hooker School. At the end of the service I read an address in Spanish and gave them a blessing.

Then there was a wedding which is always a matter of interest in Mexico. After the service the bride and groom entertained us at a *fiesta* which taxed the capacity of all those present. Our bride and groom were very happy to have us in their new home, which was of adobe, of course, with a clay floor, but ample and spotlessly clean. After the feast I looked into the kitchen, which was a low structure some three or four feet high. Sitting on the ground were many women cooking at *brasseros* surrounded by innumerable dishes and clay receptacles.

At 3:30 we had vespers in the church. The service was well attended and Mr. Carrion preached. With the exception of the people from Huitzila, the entire congregation accompanied us to the station, which we left accompanied by the “*hasta luego*” [until we meet again] of these hospitable people.

Xolox is one of the oldest villages in Mexico. It was settled (according to tradition) by Indian kings prior to Toltec days. The villagers are very proud of their town. They have water which they draw from deep wells, which is such an advantage in Mexico as to be a boon of priceless worth. From time to time one is reminded of the similarity of this country to the

Holy Land. On the way from the *fiesta* to Vespers I stopped by a stone well in the road and watched a woman draw water probably in the same manner as did Rachel and the women of Samaria. The flat-roofed houses and the humbleness of the people are additional suggestions of that land in which the Master lived and got close to the hearts of little children in body and mind.

We may be proud of Xolox and the work done there in the past, but it excites our prayers that the day may come when the Gospel may be freely preached to the receptive people without the danger of a trip to Vera Cruz and out of Mexico.

In February Mrs. Creighton, Billy (my son), the Misses Branson, Buckbee and Babin, teachers from Hooker School, Mrs. Henry Smith, the district secretary, Archdeacon Watson and I made a trip to San Pedro Martir. We left the Zocolo at eight o'clock on the tram for Tlalpam. It was a cold, windy morning and gave some promise of rain in the afternoon. Our horses met us a little distance from Tlalpam, and we began our clumb to San Pedro Martir, which is in the mountains a little south of Ajeusco. On our way up we could see the clouds of dust, raised by the high winds on the peaks, and in the distance, Ajeusco, snow-capped, which is most unusual.

There was a baptism at 10:30 and at 11 o'clock the celebration began. The church was filled and, as is usual in San Pedro, most of the men stood throughout the entire service. Archdeacon Watson directed the music. A number of the members of the local band were in the choir loft and added to the vehemence of the musical part of the service. The people of San Pedro have an enviable reputation for congregational singing, which they lustily sustained. I wore my robes and sat in the chancel, but took no part in the service. Mr. Romero preached an eloquent sermon which was deeply appreciated by all present. There were



CONFIRMATION CLASS AT XOLOX IN THE OLDEN TIME

This photograph was taken during the episcopate of Bishop Avea. Xolox is one of our oldest missions among the Indians in Mexico

a large number of communions and the entire service was characterized by a spirit of reverence and deep devotion.

After the service I inspected the parish books, to the great interest of a number of men who looked over my shoulder and agreed with me that they were all in very good order and beautifully kept.

The fiesta was in the patio of Sr. Flores, who for many years has been president of the Junta Parroquial (parochial council). Two orchestras came to furnish the music, one recently organized, and the other really expert in its rendition of countless numbers without any sign of sheet music.

At the conclusion of the feast I spoke to the people, giving my address a sermon bent. The president of the Junta Parroquial made a beautiful response on behalf of the people. Later I met with the Junta, and went over affairs of the Mission with them. They have just elected a new council for this year, and one of the striking features about it is that a large majority are young men, keenly interested in the affairs of their Church. One of them came to me during the afternoon to tell me that he had been using the propaganda material I had sent them, and that together with other young

men he was visiting the homes in the village to bring the people into the Church. The population of San Pedro Martir is now but two hundred. Mr. Romero reports one hundred and thirty-four communicants, but our adherents number almost the entire village. Those who do not belong to us are about equally divided between the Romanists and the Mormons.

Classes are being prepared for confirmation at Xolox, San Pedro Martir and other places. In accordance with the consideration of the Government I am arranging to bring the candidates to the Cathedral in Mexico City for that rite, and I am wondering if any confirmation classes in the United States will want to share in the expense of bringing in these eager young people, to whom the cost of a journey to the city would be a burden too heavy to be borne.

We left San Pedro Martir at three o'clock, some on horses and some afoot, for the rather easy descent to Tlalpam. From points on the way down the Valley of Mexico could be seen for many miles. The sun had come out, the day was glorious, and all of us, after our experience with these lovely, warm-hearted Indians, were glad that we are permitted to be in Mexico.



INSTRUCTION IN POULTRY RAISING AT VOORHEES' SCHOOL, SOUTH CAROLINA
The teaching of better methods of farming is one of the means employed by Voorhees' School to raise the standard of living of the Negro

Serving the Negro at Voorhees School

Better Homes, Better Schools, Better Churches and More Thrift, the Slogan

By J. E. Blanton

Principal of Voorhees School

SOME recent events at Voorhees School for Negroes, Denmark, South Carolina, are worthy of note. On February 16th the annual Farmers' Conference was held when Dr. J. B. Pierce, United States Farm Demonstration agent for Colored work in Virginia, spoke to about 700 farmers and their wives on better methods of farming, better homes and a more prosperous community life. This is our most effective touch with the community during the whole year.

On March 5th the Bamberg County Teachers' Association (Colored) met. This event brought together 1,200 children and 400 adults. The Principal of Voorhees is President of this Association.

On March 12th the District Federation of Clubs of Colored Women had

its annual meeting. Here again over 250 women came together for mutual helpfulness in discussing the problems that confront them. Better homes, better schools, better churches and more thrift was the four-ple slogan of that meeting.

On April 3rd we celebrated the great work done by Miss Elizabeth E. Wright, founder of Voorhees. Dr. R. S. Wilkinson, President of South Carolina State College at Orangeburg, made the address.

A class of fifteen, prepared by the chaplain, the Rev. H. Randolph Moore, was confirmed on Easter Sunday by Bishop Delany.

These events indicate our earnest efforts at serving our people along all progressive lines. To this end we labor in patience and hope.

The Spirit of Missions

PICTORIAL SECTION

Eight Pages of Pictures From the Field



A COUNTRY FAMILY IN HAITI GOING TO TOWN

Since Haiti has entered on its new era of peace under President Borno, the country people are no longer afraid to travel



MEMBERS OF A KOREAN MISSION AT KOHALA IN THE HAWAIIAN ISLANDS

These far away children are much interested in the Jubilee Year of the Lenten Offering. They have just received their mite boxes



ADOBE HOUSE, NEW MEXICO, NEAR THE BORDER LINE

Although primitive in appearance these houses are well adapted to the extreme heat of the country. They are often clean and attractive inside



SCHOOL FOR RURAL CLERGY AT STATE UNIVERSITY, MADISON, WISCONSIN
The large building in the background is the college of agriculture. The instructor of rural recreation is giving the men some setting up exercises



JUDGING CATTLE AT THE SCHOOL FOR RURAL CLERGY AT MADISON, WISCONSIN
Stock judging is one of the regular courses in the school. The rural clergy find it useful to know the subjects in which their parishioners are interested



TYPICAL GROUP AT THE SUMMER SCHOOL FOR RURAL CLERGY WHICH IS HELD HERE
 FROM 1910-11. SEATED IN THE FRONT ROW IS THE REV. MERCY P. LEGON, D.D., FIELD SECRETARY OF THE DUBLIN CHURCH
 (1) THE EXTREME RIGHT IS THE REV. F. B. BUCKLEY, AUTHOR OF "BEYOND OUR LIMITS." DEPARTING WITH THE



YEAR IN THE BEAUTIFUL BUILDINGS OF THE STATE UNIVERSITY, AT MADISON, WISCONSIN
School. In the center is Mrs. Derrill D. Tubor, Field worker for the United Thank Offering at the Woman's Auxiliary.
a School for Women will be conducted in connection with this school for rural clergy, at Madison, Wisconsin



THE CHOIR OF ST. BARTHOLOMEW'S CHURCH, CHANGSHU, CHINA

This choir was vested for the first time on Christmas Day 1925. When this picture was taken Changshu had been, so far, untroubled by war. It has been called "the perfect mission station"



TROUP OF BOY SCOUTS OF ST. MARY'S MISSION, LOS ANGELES

These boys are all future citizens of the United States, born of Japanese parents. The Rev. J. M. Yamazaki stands in the center. Mr. J. S. Sano, Scout Master, is at his left



MRS. CREIGHTON, WIFE OF THE BISHOP OF MEXICO, RESTING BY THE WAYSIDE

Mrs. Creighton accompanies her husband on most of his trips to the Indian Missions surrounding the City of Mexico. This photograph was taken near Humint, where we have had work for a long time



THE NEW ST. PAUL'S MIDDLE SCHOOL IN THE CITY OF TOKYO

The old St. Paul's was situated in the Tsukiji District and was wholly destroyed by the earthquake of 1923. The students are drilling in the playground



THE REV. W. J. REED AND SOME OF HIS PARISHIONERS

Mr. Reed is stationed at Bendoo among the Vais, a virile and intelligent tribe of people, among whom Mohammedanism has made great progress



BRUNOT MEMORIAL HALL, CAPE MOUNT, LIBERIA

This fine building contains class rooms and living quarters for the native teachers and boys of St. John's Industrial School



THE REV. E. F. KLOMAN AND VILLAGE GROUP AT BAHLOMAH

Bahlomah is in the Golah Country, back from Cape Mount. Miss E. DeWitt Seaman opened this station in 1920 and carried it on single-handed for several years

Missionary Studies in Liberia Today

III. Cape Mount and the Vai and Golah Countries in the Interior

By the Rev. Artley B. Parson

Assistant Foreign Secretary of the Department of Missions, National Council

This is the third of a series of articles on the Church's work in Liberia by Mr. Parson, who, at the request of the National Council and with the cordial coöperation of Bishop Campbell, has been making a visitation of the field. A further installment will follow in June.

CAPE MOUNT is sixty miles from Monrovia, which at home means not even the start of a trip, but here it is usually a long-drawn-out journey. The slow steamers that call at the lesser ports are the only steam transportation. We were fortunate in joining a launch party, and over seas sufficiently high to make most of us uncomfortable we made the journey in eight and a half hours. Our workers usually are forced to travel in a surf boat entailing from twenty-four hours up.

Cape Mount is a towering headland of green with yellow sandy shores and is a strikingly beautiful feature of the West Coast. This region is the en-

trance to the country of the Vais and Golahs and has meant much in our mission work. Here many devoted missionaries have labored and sought to bring light to the eager people.

What could be more alluring than to be entertained at a home called the House of Bethany? Miss Margaretta S. Ridgeley, affectionately known by many in this neighborhood as *Meissie* (mother), the principal of this school, with Miss Maryland B. Nichols, her assistant, were our gracious hostesses. The aim of the school is to give education and a home to native girls and to prepare them for Christian life in their communities. In the life of Liberia one finds their graduates testifying to



THE BOYS OF ST. JOHN'S, CAPE MOUNT, MARCHING TO SERVICE

This site for this industrial school for boys was chosen by Bishop Penick in 1878. The School has steadily enlarged its influence among the surrounding tribes

the influence of the work of the school. The leisure-time singing of the girls, when they seemingly go from cover to cover of our Hymnal, indelibly impresses itself on a visitor.

Bethany is at one end of a plateau overlooking the emerald seas, connected by a broad path with St. John's Industrial School for boys. It was Bishop C. C. Penick who in 1878 chose this commanding site for a school that should train boys for agricultural and industrial arts. He had a vision of the true needs of this land, for only with such training can the people realize the riches of this country. This nation needs to be built on the foundation of economic self-respect, and that means work with the hands. To this end men like Ramsaur and Haines and Donovan have taught the boys how to become artisans and farmers, useful members of their towns, and have labored to instill into the youth of the country an appreciation of the worthiness of honest labor. With buildings that are alarmingly in disrepair and with a too-limited corps of instructors the school is doing excellent work and one only hopes that the future may see growth for an institution that might dominate helpfully this whole region.

St. Timothy's Hospital is next door

neighbor to the House of Bethany and is a memorial to Sarah E. Conway (Mrs. W. H. Ramsaur), the nurse whose memory is a precious reality to the Vais. Without a missionary doctor Miss Barlow and Miss Knight have made this a center for dispensing medical help. The building has the nucleus of equipment ready to hand for the missionary doctor who must be secured to bring to the thousands hereabouts the healing that they need. This is a land of unrelieved suffering. As one starts on the coast at Cape Mount and plunges back into the interior he will see every sort of malady and suffering along the endless trails. If one were to single out the greatest need in our work in all Liberian life he would rightly say "health." Where is there the one to bring in the Good News of the Great Physician? St. Timothy's is preparing to train native girls as nurses. The next progressive step should be to secure a medical missionary who will give his life to this great need.

Cape Mount as a community centers its life in St. George's Church (known as the Irving Memorial), Mr. Donovan being priest-in-charge. We were impressed with the vigor and vitality of the services, the hearty singing and at-

tentive listening. We felt the reality of the faith of these Christians when we were invited to go with them to nearby Saweelah and Toso Sunday afternoon for a village service. Here they carry the Evangel to eager villagers who are ready to hear the Book and learn of the Way. We join with the Company in our first singing in *Vai Kohn be nu pon Kemu be jilon* (There is a green hill far away), and one simple song sung all through the Vai land, *Ina Jesuba* (Come to Jesus.)

On St. Simon and St. Jude's Day we had our early communion at 5:30 and were soon off across Fisherman's Lake for Bendoo. There we enter the true country of the Vai people; a tribe deeply influenced by Mohammedanism, eager to learn, capable, proud; the only native people in Liberia with a written language. Mr. Ramsaur, and later Mr. Haines had carried on work here. We saw the church and the school, to which soon after we were there the Rev. and Mrs. W. J. Reed came to develop the work.

From Bendoo we go along open trails, now walking, now in a hammock borne by four Africans, past Gonan,

old King Peter's slave town, and other small towns and "half towns" to Bahlomah, where we are in the Golah country. We regretted that Miss Seaman, who has labored so long at the Fannie Schuyler Memorial School, Bahlomah, was absent in America. One cannot but see the opportunity that is in our hands for the establishment of Christian ideals among this people. With outwork at Maccah and Genne and a gradual movement of penetration into the interior a line would connect the coast with Pandemai, our remote inland station. That is a dream to be realized.

We felt a tug at our hearts as we talked in this Vai-Golah country with Africans eager for a knowledge of the things that bring satisfaction to us. As we made our way back to Monrovia overland, through Jondoo and Gbaigbon and Royesville, the conclusion kept repeating itself that Liberia needs new life and the heart of Liberia is in its tribes. If we are to do our part we must get away from the limited coastal region now occupied and penetrate inland to the villages of this great interior.



TRAVELING BY WATER IN LIBERIA

The first part of the journey from Cape Mount into the Vai Country must be made across a lake. The native boys are very expert boatmen

Missionary Journeys in New York State

The Church of the Open Fields Carries Out Vision of the Past

By the Rev. Harwick A. Lollis

Missionary in Chenango County, New York

One of the finest methods of solving the Rural Problem (vividly described in the following article) is summed up in what is known in the diocese of Central New York as the "Van Wagenen Fund for Missionary Work in Chenango County."

Some fifty years ago one of the Van Wagenen family gave a small tract of land as a starter for the above named Fund. As a result of sums which have been added from time to time, the wise management of the trustees in charge and the cordial support of Bishop Fiske, the Fund now amounts to some fifty thousand dollars.

Although the diocese of Central New York and the churches in Chenango County bear much of the expense, the Van Wagenen Fund does a great deal to spread and perpetuate the Church's work in the villages and country of Chenango County.

The Van Wagenen Fund not only does much for the Church's work in Chenango County, but it also suggests a splendid way of investing diocesan or personal funds. There might well be such a "Foundation" in every county in America.

AMONG the organized parishes of Chenango County in the Empire State the Missionary is a visiting parson, but the rest of the county is his habitat. When he gets into the open he turns his eyes to the hills and with the faithful Lizzie strikes out, first, to visit the places where regular services and celebrations of the Holy Communion are maintained.

In McDonough, a quaint town surrounded by hills and farms on every side, there is a church with a fine building and furnishings. Here the work is the same as that of a parson in town, with a Woman's Auxiliary, a Men's Club, Church School, etc.

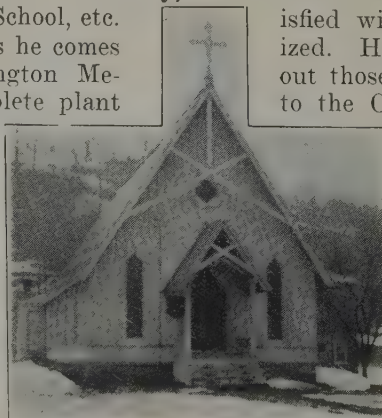
Then in the lowlands he comes to the Bishop Huntington Memorial Chapel, a complete plant under the rooftree of an ancient house, a chapel on one side of the hall and Auxiliary room with a kitchen on the other, with rooms upstairs for any purpose, and a group of willing workers rejoicing in their witness to the Church.

On the other side of

the county he finds St. Matthew's, South New Berlin, a congregation unique in its newness and strength, with several decades of history comprised in the four years of its existence, a hundred confirmed, a property secured, chapel and Auxiliary room above, a parish hall in the rear and a social life plus all that the ordinary church has to offer.

Still further in the lowlands he finds St. Matthew's congregation worshipping in the Union Church at Rockdale, with intermittent services at present, but with a promise for the future.

But the Missionary must not be satisfied with work already organized. He must pioneer and seek out those who had once belonged to the Church or who might be newly interested. In a country store a man tells him that "his wife joined that Church thirty-five years ago." She is sought out and found to be still loyal. She tells of another, and still other communicants are found, and so St. James' Church



ST. JOHN'S CHURCH, CHENANGO FALLS



GOING HOME FROM CHURCH IN NORTH PITCHER, CHENANGO COUNTY

The congregation of St. James' worships in farm houses as yet, but it hopes to have a church building of its own in the near future

in North Pitcher begins to have regular ministrations in the homes around.

When the Missionary finds those of his own way they rejoice to see him. At one home an altar was improvised in the sitting room at Christmas time. The Missionary had brought his phonograph for the Christmas hymns and played them through a radio speaker to get the full pipe organ effect for the near shut-ins who could not get to the service. The celebration over, the hymn *Joy to the world* was played as a recessional. The old lady of the house sang loudly and with spirit, the husband looking on just as admiringly as he had fifty years ago.

So the Missionary's days are spent. It means traveling many, many miles. On one Sunday over eighty, on the next over one hundred and twenty. There is a committee meeting here, a

lighting system to be installed there. Then there is a debt which looms very large, but the good Bishop steps in with an offer of help and soon they find they can carry the burden.

The problems of the rural folk are the study of the Missionary. Chenango County is the milk shed of Greater New York and its farmers find that, as they are now paid, it is taking over twenty-two quarts of milk to pay a plumber for an hour, and so with the carpenter and the painter in proportion. So the urge of town and city comes with force. In our work of building up rural Christianity we send our choice products to the town and city parishes. We find in their gain our loss, but our opportunity and service, and though we pay our quotas in dollars we also pay them in the very life blood of the rural work.



ORDINATION OF FIVE DEACONS IN THE CATHEDRAL, MEXICO CITY

Left to right: Seated: the Very Rev. H. D. Peacock, Bishop Creighton, the Ven. William Watson. Standing: rear row, the Revs. F. Orihuela, E. Salinas, L. Y. Caballero, J. Mirando. Middle row, the Revs. L. Saucedo, D. Romero, S. Cespedes (deacon). Front row, the Revs. J. F. Gomez, S. Ramirez, J. Martinez, J. Robredo (deacons), Philip A. Leach, bearer of the Bishop's Staff, and William Creighton, Crucifer, are Postulants for Holy Orders

Five Deacons Ordained in Christ Church Cathedral, Mexico City

Five Young Men of Mexican Birth Will Minister Among Their Own People

WITH the full approval of the Mexican government five young men of Mexican birth were ordained to the diaconate by Bishop Creighton in Christ Church, our Cathedral in Mexico City, on the first Sunday in Lent. Those ordained were Jose Filogono Gomez, Jose Nicolas Robredo, Samuel Cespedes, Jose Martinez and Samuel Ramirez.

On the previous night the Bishop gathered the candidates in his chapel. They were all very serious and expectant. Archdeacon Watson said the Penitential Office and had special prayers.

The Cathedral presented a picturesque sight. Some members of the

English congregation were present, but the majority were Mexicans from San Jose de Gracia in Mexico City, San Pedro Martir, Popotla and other nearby missions, with delegations from Hooker School and the House of the Holy Name. Representatives of the Government also attended.

Bishop Creighton wrote "The day for which we had all longed and prayed was a glorious one of clear air and warm sun. . . . All felt that the service was stately, reverent and truly blessed by the presence of God's Holy Spirit, received in peculiar manner by these young soldiers of Christ, and in marked degree by all who were privileged to be present."



ST. TIMOTHY'S CHURCH FOR STUDENTS, TOKYO

Opposite the Imperial University and a Government College, this church possesses every advantage for attracting a cultured and intelligent congregation

Good News for the Church of St. Timothy

Successful Church Among Japanese Students Appeals for Parish House

By the Rev. Augustine T. Takase

Rector of St. Timothy's Church, Tokyo

ST. TIMOTHY'S Church, Tokyo, was founded in 1908 by the Rev. J. Armistead Welbourn, an American missionary who is still at work in Japan. It is in Hongo, the district where the Imperial University and a large Government college are situated, and was designed by Mr. Welbourn especially for work among students. Universities, colleges and schools in the United States contributed generously to the cost of its erection.

This church is the only one that escaped destruction in the great earthquake of 1923, and in this church was consecrated Dr. Motoda, the first native Bishop of Japan.

The parish has developed very rapidly. During the past eight years its membership has increased almost three-fold, and the income fourfold, and it is self-supporting.

The church is situated in the Imperial University town, Tokyo, consequently the congregation is the most intellectual in Japan.

Tokyo is the center of Japan and the Imperial University is the organic center of the civilization and culture of "New Japan." So in this sense we can say that St. Timothy's parish is standing in the very center of Japan, and is the center for evangelistic work in Japan. This is shown by the fact



ST. TIMOTHY'S CHURCH, AT BISHOP MOTODA'S CONSECRATION

St. Timothy's was the only church in Tokyo unharmed by the great earthquake and was therefore available for this rite

that the denominational Churches in Japan are concentrating their efforts in this section of the city where St. Timothy's is located.

Seventeen years ago St. Timothy's was consecrated by Bishop McKim for mission work among the university people. For that purpose special social and educational provision is much needed. But we have neither parish house nor rectory, which is a serious handicap to our work.

Although the church is self-supporting, the greater number of its parishioners are students, and we are not rich. Moreover the church has sent its rector, the Rev. Augustine T. Takase, to the Philadelphia Divinity School for further study, and in his absence is supporting both himself and his family, in addition to the parish work. Under these conditions we cannot expect to build our parish house or rectory in the near future by ourselves.

We desire a parish house to be the center of our parish activities, for Sunday School, social service, and the religious work among university people.

We hope, if the American Church will give us \$5,000, that we will be able to raise sufficient money in addition to complete both parish house and rectory, and so in this way greatly increase efficiency of our work among the students of Japan.

In the Program for Advance Work for the triennium an item of \$5,000 is assigned for a Parish House for St. Timothy's Church, Tokyo. The rector, the Rev. Augustine T. Takase, is now in this country and may be addressed in care of the Rev. Lucien M. Robinson, D. D., Philadelphia Divinity School, Forty-third and Spruce Streets, Philadelphia, Pa. Mr. Takase will be glad to answer inquiries, address parish meetings, etc., with regard to his work.



LA ROMONA, THE BEAUTY SPOT OF THE DOMINICAN REPUBLIC

A large number of workers on the sugar estate known as La Romona are eagerly awaiting a church to replace the miserable shack they worship in now

How We Missionaries Built a Church in the Dominican Republic

The Land of Big Congregations
and No Churches Appeals for Aid

By Mabel Wyllie

Wife of Archdeacon Wyllie of the Dominican Republic

OUR problem in the Dominican Republic is not how to get people to church, but how to house them from the hot sun or rains when they come. If we could slice off some of the unused chapels in many of the big churches in the States and transport them to this island it would be great and help to equalize things, for in the United States you have unfilled churches and here we have *big* congregations and *no* churches.

St. Luke's Church at San Isidro, which has recently been built, has an interesting story. For years the need of a chapel on this sugar estate was felt, but when after many appeals there was but feeble response, my husband, Archdeacon Wyllie, and I in an inspired moment decided to build it ourselves, literally with our hands and through the aid of my "gift shop" money.

Last Christmas this great hope was realized. — My husband has nearly worked himself sick over it, while I have gathered "gift" presents, Dominican native work, mahogany, etc., and with my own fancy work, to which I give two hours a day, have had sales and bazaars and in this way, with the help of several groups for prayer circles, have cleared the debt on this building which cost \$1,800 and something extra for painting. It is a simple building. But I assure you inside it is complete with its organ, a gift of a dear friend in New York, its altar appointments of mahogany, prayer desk, font and the fine linens which I made — all these make it seem like the "gateway to heaven" for the people.

Now I am dreaming of a church in La Romana before the year is out and working for it too. I am sure if I could reach more people and interest

them enough to dig into old trunks packed away that have lots of treasures that are doing them and no one else any good and send them to me I could sell those articles and I would soon have enough to start the work! I expect to have several bazaars soon, for several groups of young people are sewing and taking great joy in helping buy a brick for the church in La Romana.

La Romana is called "The beauty

spot" of the Dominican Republic, but here we have only a miserable "shack" for a House of God. We are not asking for \$15,000 or even \$5,000 churches in these places, but we do want at least a respectable building in which to gather the faithful for prayer and worship. I realize the weakness of my cry for help, but I am sure that if to it is added the prayers of a faithful few God will inspire the hearts of some of His people to hear us."

National Council Issues Church Magazine for Blind

THE Department of Missions, through its Committee on Literature for the Blind, has inaugurated a new phase of work by issuing a monthly magazine in revised braille—*The Church Herald for the Blind*.

Through the courtesy of the Jacobs Publishing Company the Sunday School lessons of the *American Church Home Department Quarterly*, edited by the Rev. Edgar L. Sanford, D. D., are reproduced. Running as a serial is *Our Wonderful Church*, a simple history of the Church, a publication of the S. P. C. K., by Gertrude Hollis. As soon as this book is completed Pater-son Smyth's *Life of Christ*, by permission of the Fleming Revell Publishing Company, will be used serially.

The editors of the weekly, monthly and quarterly Church papers have been unanimous in according their co-operation. Included in the contents for each month are the Church Calendar, with the Collects for any feast or fast days occurring in the month, articles on special subjects and news and notes of current interest.

The Presiding Bishop wrote a Foreword for the magazine in which he expressed the hope that "the Divine Presence, through the medium of the messages of this magazine, be very

manifest to the soul vision of its readers."

In order that the committee may not exceed its appropriation the issue is one of only two hundred and fifty copies. This means that individual communicants reading revised braille, as well as all institutions for the blind, will receive a copy, but it will be necessary to considerably curtail the mailing list to libraries unless some generous-hearted persons, interested in the blind, make special gifts in order to enlarge the issue. The Secretary of the Committee on Literature for the Blind, Mrs. W. J. Loaring Clark, Sewanee, Tennessee, will be glad to hear from anyone who wants to have a part in being "eyes to the blind."

IN DECEMBER a "Better Baby" contest was held in St. Luke's Hospital, Manila. Sixty-five babies, all of whom had been at one time or another inmates of the hospital, were entered. Great improvement has been noted in the babies since they began coming to the clinic, and more mothers are coming to the clinic as the work becomes better known throughout the district in the neighborhood, through the efforts of the hospital visiting nurse.

Haiti Joins the Cathedral Builders

The Need For a New Church
In the Capital is Imperative

By the Right Rev. Harry Roberts Carson, D. D.

Bishop of Haiti

WHETHER the Twentieth Century will come to be known as the American Cathedral Age remains to the judgment of the future. Haiti is proud to keep modest company with great metropolitan sees like New York and Washington, Philadelphia and Baltimore, in earning that characterization for our day.

There is ample need for a Cathedral at the capital of Haiti. It is an imperative and not a sentimental need.

Our one church in a city of more than 100,000 population is rapidly falling into decay. The various props and supports, flooring and beams, which once promised reasonable security to the building, are fast rotting, and it will not be long until, from sheer weariness in attempting to stand upright, the present Church of the Holy Trinity will crumble to the ground. Some ruins are interesting. This one is not. The edifice has served the purpose for which it was erected almost twenty years ago. It was only meant as a temporary place of worship.

There is need for haste in completing the Cathedral.

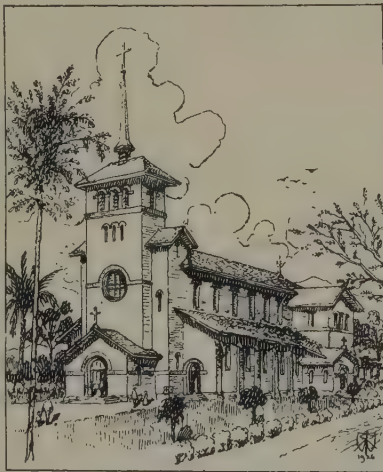
In tracing the steps in the present undertaking the beginning is properly made with the consecration of the present Bishop of Haiti, January 10,

1923. No sooner was he consecrated than his first obvious duty stared him in the face. It was to find material equipment for the field; not missionaries but churches. His own faith was involved and, seemingly, the faith of the Church.

Once an estimable lady suggested to the writer that when Bishop Hare went to the Far West it was without equipment of churches. The life of Bishop Hare is a noble example to every missionary, whether he be priest or bishop. Before, however, admitting the aptness of the illustration or the fitness of the comparison, one could not but recall that Bishop Hare went to a land

that was largely made up of grassy plains and canvas wigwams and tepees. Were he alive today he would no more be satisfied with wigwams as permanent places of worship than the Bishop of Haiti can be satisfied with calling bamboo, mud-daubed shacks Houses of the Lord. Nor would the great cities which now dot those same western plains, and gave site to those same wigwams, attend to any message that Bishop Hare would seek to bring them were it otherwise.

The beginnings of the Church in Virginia are full of moving romance as we read of them: " . . . wee did



HOLY TRINITY CATHEDRAL, PORT
AU PRINCE, HAITI

From the architect's drawing

hang an awning (which is an old saile) to three or four trees to shadow us from the Sunne, our walls were railes of wood, our seats unhewed trees, till we cut planks; our pulpit a bar of wood nailed to two neighboring trees.

. . . This was our Church."

Were this Sixteenth Century picture the ideal of the Twentieth Century Virginian Churchman there would be little hope for the Church in that great state.

New times, new needs.

So while a pine structure of the architectural lines of the familiar packing case, or a bamboo and palm-thatched *tonnelle*, might satisfy Haiti for the first fifty years, something better should be attempted for the second fifty.

As for the rest of the world, the Dakotas and Virginia, so for Haiti.

The semi-centennial of the consecration of the first Bishop of Haiti was set as the date for the laying of the cornerstone of the Cathedral of the Holy Trinity, Port au Prince. The date marked the end of one era and the commencement of another. Bishop Paul Matthews of New Jersey brought the greetings of the National Council and, in the enforced absence of the Bishop, through illness, officiated. The Church in Haiti felt that the Church in the United States was engaged in something other than a gesture.

The cornerstone itself is a block of granite from the hills of New England, bearing on its west face the words:

Cathedrale

de la

Sainte Trinite

le 8 novembre 1924

On the south face there are the Greek characters, *Chi, Rho* (Christ) inscribed upon a circle, a symbol representing God, as though to say "Christ, God."

The plans were originally drawn by Mr. Robert T. Walker of the Church of the Advent, Boston, with the skill not only of the architect, but of the artist who knows and loves his Church. Certain local conditions and practices

concerning materials and labor made modifications necessary, but the original design has been preserved. These changes were made by a local architect and an engineer, Mr. Adrien Scott and Mr. Léonce Maignan, under the supervision of Lieutenant Commander R. L. Pettigrew, U. S. N. The plans were approved by the Department of Missions and later authorization was given to the Bishop to proceed with the construction to the amount of the funds in hand, namely, \$25,000. Including furnishings, wiring for electric lighting and the inevitable unforeseen extras the cost will be approximately \$50,000.

Of the design selected for the Cathedral this might be said: The general effect recalls possibly the old church of St. Germain in Paris. The polygonal apse is characteristically French and the main porch finds its suggestion in some of the old churches in Southern France. The *flèche* (spire) is truly French, reaching its highest type at Notre-Dame, Paris, or at Amiens Cathedral.

The furnishings of the Cathedral have yet to be decided upon, but they will be modest and in keeping with the general architectural lines of the building.

We have not been neglecting needs in other parts of the field. During the past year two stone and brick churches have been entirely completed, another is close to completion, and work upon still another is about to begin, but the Bishop has been slowly gathering funds so that the greater undertaking at Port au Prince might go on uninterruptedly to completion. He still lacks about \$10,000 to free his mind from uncertainty.

With a brief service, commending the work to divine protection, with a congregation composed of the workmen, the contractor, certain of the clergy and candidates for the ministry, and others of the faithful, standing on the spot that will be occupied by the high altar, the Bishop broke ground on Monday, October 11, 1926.

There are two splendid encouragements that have come to the Bishop of which he makes grateful mention.

One was the action of the Woman's Auxiliary, at the General Convention of 1925, in selecting Haiti as one of certain specified objects—six in all—for which the Corporate Gift of the women of the Church would be asked.

This choice was afterwards approved by action of the National Council.

The other, the action of the Woman's Auxiliary of the Diocese of Central New York, offering to provide an altar, to be a memorial of a loved diocesan president.

Among the hopes of the entire Church in Haiti is this one that is cherished: the presence of the Presiding Bishop next year when, God willing, the Cathedral shall stand ready for consecration.

Brief Items of Interest

FINDINGS in *Religious Education* is the name of the new quarterly magazine issued by the Department of Religious Education. The first issue appeared in March and the second will come out in June. This paper is partly a successor to *The Leader*, a bulletin published by the Department from 1916 to 1925, and partly a new venture. The subscription price is 50 cents a year. The people whom it is hoped to secure as readers are the clergy, directors of religious education, Church-School superintendents, Church-School teachers, parents, leaders of young people's societies and clubs, leaders in religious work in colleges and universities, leaders of adult Bible-study groups, and all others who have any responsibility in teaching religion.

For these people *Findings* will endeavor to provide book lists, book reviews, notices and announcements containing appropriate Church news, and, most important of all, an opportunity for religious educational workers to tell one another of their experiences. One of the stated aims of the National Department of Religious Education is "to make available to one part of the country the good news of successful educational work carried on in another part," and for this *Findings* provides a means. Correspondence should be addressed 281 Fourth Avenue, New York, N. Y.

IT IS with a feeling of satisfaction on the part of the committee that the announcement is made that the New York House for Church Workers will be opened in September. Those who helped raise the Bishop Tuttle Memorial Fund for the two houses during the last triennium know that part of the money went for establishing the Bishop Tuttle Training School for Colored Women Workers at Raleigh. This has been running since the autumn of 1925. Considerable time and thought have been spent on the New York House and how it can best meet the needs of those wishing to train for Church work. Missionaries on furlough who wish to stay in New York are eligible for residence, also college graduates who are taking additional training preparatory for all forms of Church work. The committee in charge are anxious to have the names of those who wish to avail themselves of the opportunity of residence, or who would like further information. Correspondence should be addressed to Miss Grace H. Parker, 281 Fourth Avenue, New York, N. Y.



THE World Conference on Faith and Order which will be held in Lausanne, Switzerland, next August makes a wide appeal to all who have the question of a closer union between Christians of different faiths at heart. The

American representatives are taking care of their own expenses, but it is impossible for many delegates from the Churches in the Orient to do this. Besides these personal expenses of delegates, clerical work, printing, interpreters and other routine of the conference, which will cover a period of nineteen days, will necessitate a considerable expenditure.

Charles Evans Hughes, the Chairman of the North American Committee of the Conference, says that "Careful estimates show the effectiveness of the Conference will be hampered unless the sum raised for these expenses reaches \$200,000. At present less than two-thirds of this amount is in sight. Between now and the assembling of the Conference we must raise at least \$75,000 more. . . . The fruits of many years of careful preparation will be lost if funds are not available to carry out the Conference itself on a scale appropriate to the scope and importance of the ideals behind it."

Contributions may be sent to George Zabriskie, Treasurer, World Conference on Faith and Order, 49 Wall Street, New York.



IN THE annual report of the Board of Indian Commissioners to the Secretary of the Interior for 1926, Commissioner Scott, in speaking of the work at the Shoshone Agency, Wyoming, writes:

"I have visited the school of the Rev. John Roberts, missionary at this agency for more than forty years. He is greatly beloved by Indians and white men alike. I congratulate him upon the possession of the respect and affection of the whole countryside and upon the result he has obtained in his life's work. Let us hope that he may be long in the land to continue it."

All who have the work of our Church among the Indians at heart will rejoice to read these words of appreciation from a Government official. THE SPIRIT OF MISSIONS has tried in vain to obtain from Mr. Roberts' pen some ac-

count of his long service to the Shoshones. He is one of those rare men who are content to go on from year to year doing the work that they believe God has meant them to do regardless of the praise of their fellow men.

We echo Commissioner Scott's hope that he may long continue his ministry to the Shoshones.



ONE of our Chinese clergy, stationed twenty miles south of Shanghai, wrote to Bishop Graves early in March: "Two weeks of anxious time have passed, and probably a worse time will come. On the morning of the 18th ulto. there came some thirty or forty thousand soldiers and after their arrival looting took place immediately. Hundreds of families were badly robbed again and again. The medical department wanted to come into our school building. I told him that it was best not to come, but if he could not do otherwise I wished he would quarter high officers. He was quite polite, and said that he would not come if possible. After all he did not come. Twice they came to take our boat away, but when I went to see them they had gone, leaving the boat as it was. Thank God for His protection. Our caretaker was commandeered away. I was not informed until the next morning so I could not do anything for him at all. He has not yet returned."



HOOKER School for Girls, in Mexico City, opened its new term in February with two hundred and five students. Fifty of these are boarders. There should be a larger boarding department, and will be when they have the new building which is to be provided by the Birthday Thank Offering of the present triennium.



INASMUCH as a full list of the Summer Schools and Conferences for 1927 appeared in the last (March-April) number of *The Church at Work*, we are not publishing it as heretofore in THE SPIRIT OF MISSIONS.

Sanctuary of the Church's Mission

Intercession for the Nations of the World Especially China

LET us intercede for the world and its peoples; first bringing before our eyes
the vision of the city of God, coming down out of heaven;
In the light of which the nations shall walk;
Into which the kings of the earth do bring their glory and honor;
Where there is no night;
Where there shall be no more death, neither sorrow nor crying, neither shall
there be any more pain; having the glory of God;
And upon the throne him who saith, "Behold I make all things new."



THEN let us pray with boldness and with hope that the kingdoms of the
world may become the kingdom of our God and of his Christ.
Let us pray for all the nations which profess and call themselves Christian.
That they who occupy the foremost place and power may set up a standard to
all peoples.
That they may seek first the kingdom of God and his righteousness.



ALMIGHTY God, whose kingdom is everlasting and power infinite, look with
compassion, we beseech thee, upon the people in China in this hour of their
awakening; give to them leaders who shall guide them into freedom and peace;
protect, for their sake, the messengers of thy love.

Grant to the nations patience and wisdom, that they may help and not
hinder the unity of a great people; and bring to the whole world the blessing
of fellowship with thy Son our Saviour Jesus Christ. Amen.



OVERRULE, we pray thee, O God, the passions and designs of men. Let
thy strong hand control the nations and bring forth out of the present dis-
cord a harmony more perfect than we can conceive, a new humility, a new un-
derstanding, a new purity and sincerity, a new sense of reality, a new hunger
and thirst for thy love to rule on the earth. Amen.



GRANT, O Lord, we beseech thee, that the course of this world may be so
peaceably ordered by thy governance, that thy Church may joyfully serve
thee in all godly quietness; through Jesus Christ our Lord. Amen.

The National Organization of the Church

The General Convention

THE REV. CARROLL M. DAVIS, LL.D. *Sec'y House of Deputies* THE REV. CHARLES L. PARDEE, D.D. *Sec'y House of Bishops*

Next Session: Washington, D. C., October, 1928

The Presiding Bishop

THE RIGHT REV. JOHN GARDNER MURRAY, D.D., Bishop of Maryland

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Conducts the national work between Sessions of the General Convention and is Board of Directors of the Domestic and Foreign Missionary Society

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*THE REV. FRANKLIN J. CLARK *Secretary* MR. CHARLES A. TOMPKINS *Assistant Treasurer*

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Address all communications to the Church Missions House, 281 Fourth Avenue, New York, N. Y.
Telephone number for all Departments, 3012 Gramercy

The National Council

The National Council meets regularly five times a year. Its work is conducted and promoted through the Department of Missions and Church Extensions, Religious Education, Christian Social Service, Finance, Publicity and Field, and the Woman's Auxiliary. Under the Departments there are Divisions, Bureaus and Commissions.

All communications for the Council or for any Department, Auxiliary Division, Bureau, Commission or officer should be addressed to the Church Missions House, 281 Fourth Ave., New York, N. Y.

All remittances should be payable to Lewis B. Franklin, Treasurer.

Appointments of the Presiding Bishop

Monday, May 2, Evening, Men's Dinner, Diocese of Easton, Md.

Tuesday, May 3, 6:30 p. m. Two hundred and twenty-fifth anniversary of the establishment of Colonial Parishes on Long Island by the S. P. G. Grace Church, Jamaica.

Wednesday, May 4, Evening, Grace Church, Brooklyn, N. Y.

Tuesday, May 10, 2:30 p. m. Address to Woman's Auxiliary of Archdeaconry of Williamsport, Pa.

Tuesday, May 10, 6:30 p. m., dinner. One hundredth anniversary, St. Matthew's Parish, Sunbury, Pennsylvania.

Sunday, May 15, 10:30 a. m. Church of the Holy Spirit, opening of Diocesan Convention, Missoula, Montana.

Wednesday, May 18. Opening sermon, Meeting of the Province of the Pacific, St. Mark's Church, Seattle, Washington.

Tuesday, May 24, 10 a. m. Opening sermon, Diocesan Convention, Minneapolis, Minnesota.

Sunday, May 29, 11 o'clock. One hundredth anniversary, St. Paul's Church, Rochester, N. Y.

Department of Missions and Church Extension

JOHN W. WOOD, *Executive Secretary*

Across the Secretary's Desk

ONE of our staff in an important center of the Province of Kiangsu in China wrote on March 3rd:

"We are living from day to day not knowing what the morrow may bring forth. The Southern soldiers have been coming closer and closer and as they do so, more and more of the Fengtien troops from the north are being rushed into our province and concentrated along the Shanghai-Nanking Railroad. Nanking and Chinkiang are full of them. Trade in these cities is being paralyzed because the soldiers insist on buying things with their worthless paper money and demanding change in real, honest-to-goodness silver. Many shops have closed their doors in self-defense.

"So far none of these troops have been quartered in our city, but it seems inevitable that they will come. Already the Chamber of Commerce has been asked to dispose of

\$20,000,000 of worthless paper money and produce hard cash in its place. The Chinese dread these Northern troops terribly; but unspeakably bad as they may be they have not molested mission property or mission activities, as the Southerners have done wherever they have had the opportunity."



DO you realize the significance of the story told on page 298? It is the most hopeful thing that has happened for a long time. These young men are graduates of St. Andrew's School, Guadalajara, established by Bishop Aves and conducted by the Reverend Efrain Salinas.

When you remember that Bishop Creighton not only received Government permission to hold this service, but that representatives of the Government attended, you begin to realize something of the considerate attitude Mexican authorities have taken towards Bishop Creighton and the readiness of himself and his clergy to conform to the law of the land.

There is only one feature of this happy occasion that troubles Bishop Creighton. That is the expense incurred. It was necessary to bring these five young men from their homes some distance from Mexico City, to the city for the ordination service. His slender discre-

tionary fund has been used up. He does not know where to put his hands on the approximately \$125 necessary to meet this expense. I have told him not to be discouraged, that I felt sure there were plenty of people in this country who, once they knew that the \$125 was weighing upon him, would be glad to have a hand in providing it. If anybody wants to send me a gift, however small, towards relieving Bishop Creighton's anxiety, it will be a pleasure to me to pass it on to him.

JOHN W. WOOD.



DR. RUDOLPH B. TEUSLER of St. Luke's Hospital, Tokyo, writes:

"I was interested to learn a few days ago that we are serving here in the hospital approximately nine hundred meals a day. The record for February, 1927, is over 27,000 and this has been the approximate figure for several months.

"Also, an analysis of the report for February shows:

In-patients, number of hospital days.... 3,894
Out-patients, number of visits..... 5,115

"This is a good indication of the amount of work being done in the hospital.

"The charity work in the out-patient department includes 1,562 visits for general and surgical cases; 1,404 hospital days for mothers in the maternity ward; 462 hospital days for infants in the foundling ward, and 1,475 visits from school children in the school clinic during the afternoons. In this connection it is well to remember that there are only five days a week for the school clinic children. February is a short month, and in addition the clinic was closed two days on account of the Emperor's funeral."



MR. EUGENE CHEN, the Foreign Minister of the Canton Government, with headquarters at Hankow, has, according to a letter received recently from China, sent his daughters to England in order that they may be safe and has put his money in a British bank in Hankow, where he knows it is safe. Nevertheless, he is strongly anti-British.



MR. D. W. K. EU, a layman of the district of Shanghai, has given \$2,000 to erect a church in Puchen, near Nanking, in memory of his parents.



IN 1925 there were more baptisms (771) in our Brazil Mission than in any one of 67 home dioceses. Cuba, with 707 baptisms, led 65 home dioceses.

Arrivals and Sailings of Missionaries

ALASKA

Miss Irene C. Gleaton, a new appointee to the hospital in Wrangell, left her home en route to the field March 28.

BRAZIL

The Rev. F. T. Osborn and family, returning after furlough, sailed from New York March 26.

CHINA—ANKING

Miss Meta L. Connell, returning to the United States, sailed from Shanghai April 9.

Miss E. Louise Cummings, returning to the United States, sailed from Shanghai April 9.

CHINA—HANKOW

The Rev. R. E. Wood, coming to the United States on leave, sailed from Shanghai March 10 and arrived in San Francisco April 1.

Miss Emma C. Cook, returning home, sailed from Shanghai March 10 and arrived in San Francisco April 1.

Miss Alice M. Clark, Miss C. A. Couch and Miss J. C. Wilson, returning to the United States, sailed from Shanghai April 3.

Mrs. L. H. Roots and her daughter, Elizabeth, returning to the field, sailed from Vancouver April 9.

Miss Venetia Cox and Miss Nina Johnson, returning home on furlough, via Europe, arrived in New York March 22.

Miss Annie Brown and Dr. Margaret Richey, returning to the United States, via Europe, arrived in New York April 1.

Mr. Theodore Hobbie, returning to the United States, sailed from Shanghai April 9.

Mr. and Mrs. Walter A. Taylor, returning to the United States, sailed from Shanghai April 7.

Miss Coral Clark, returning to the United States, sailed from Shanghai April 7.

CHINA—SHANGHAI

Dr. Julia Russell, returning home on special leave, sailed from Shanghai February 10 and arrived in San Francisco March 4.

Miss L. S. Hammond, returning to the United States, via Europe, sailed from Shanghai March 29.

Mr. and Mrs. P. B. Sullivan and daughter, returning home on furlough, sailed from Shanghai April 9.

Miss L. L. Moffett, returning to the United States, sailed from Shanghai March 12 and arrived in Vancouver March 27.

Deaconess T. L. Paine, returning to the United States, sailed from Shanghai March 12 and arrived at her home April 1.

Mrs. R. H. McNulty and children, Miss M. A. Hill and Miss G. L. Selzer, returning to the United States, sailed from Shanghai March 12 and arrived in Vancouver March 27.

THE NATIONAL COUNCIL

JAPAN—KYOTO

Miss M. R. Paine, returning after furlough, arrived in Kyoto March 21.

JAPAN—TOKYO

Miss Edna B. Murray, returning to the field after extended leave, arrived in Tokyo March 23.

LIBERIA

The Rev. E. F. Kloman, returning home on special leave, sailed from Monrovia March 13 and arrived in New York April 4.

PHILIPPINE ISLANDS

Miss Amy M. Rumsey, returning home on furlough, via Europe, arrived in New York March 29.

PORTO RICO

Miss Mildred B. Hayes, coming home on furlough, sailed from San Juan March 31 and arrived in New York April 4.

Educational Division

WILLIAM C. STURGIS, Ph.D., *Secretary*

Of Discussion

MAY DAY, proclaiming the glad free days of spring and summer, is here. The winter tasks are finished. One of these was the discussion group; and now, before it fades from memory, is an admirable time in which to view it in retrospect. I have participated in a discussion group. What did it mean to me? What did my presence mean to the group? How far was the group successful? What can I do to make it a more effective means of education? These and many other questions have undoubtedly occurred to anyone who has thought at all about his discussion group.

Before the discussion group can be appraised under any one of these heads something should be known about discussion as a means of adult education.

Eduard C. Lindeman has recently written a book entitled *The Meaning of Adult Education* in which he very trenchantly says:

"Discussion Is More Than Talk. We think in verbal forms, and on the whole those who are able to vocalize their ideas and transmit them expressively to others are more likely to live adequately than those who are inarticulate. But mere talking has no more educational content than bellowing, mooing, barking. Conversation may, indeed, turn back upon itself . . . and come to a closed circuit, closed with respect to vocabulary as well as ideas. . . . Pointless talk which follows no rules and consists of simple, quick responses proceeding from one person to another may, of course, become extremely entertaining; we should, however, value this . . . for what it is, namely, recreation, not education."

"Discussion Is Organized Talk. When two or more persons exchange experiences for the purpose of throwing light upon a situation, and when the confronting of the situation is itself regarded as an educative opportunity, a tacit recognition to the effect that certain rules are to be followed is present."

This is sufficient to indicate the nature of discussion. From it the group may be appraised. Perchance this appraisal reveals that there was very little "organized talk" and a great deal of "bellowing, mooing or barking." This may have been due to a variety of causes. Those resting within the group are important, but usually harder to identify, isolate and eradicate. Among them, however, may be mentioned antagonism, non-coöperation, prejudice, arrogance and insufficient experience and information.

The group may have been handicapped, however, by the leader. Almost anyone can become a good leader, but it takes preparation and hard work, and many pitfalls must be avoided on the way. Did the group fail to achieve its fullest purpose because of the dry catechetical method used? Did the group feel as if the leader was the great Inquisitor and it the subject of an inquisition? Nothing probably is so fatal to the success of the discussion, and no pitfall is so easy to fall into on the part of the inexperienced group leader.

Or the leader may have been like the sheep dog, barking first on one side and then on the other to lead the flock down the path it should go. This also renders true discussion impossible.

If these are but a few of the things which a good leader avoids what does a good discussion leader do? Mr. Lindeman in the book above mentioned writes: "If the group exceeds five or six in number it usually becomes necessary to agree upon a chairman or leader whose functions will be to keep the discussion going, to maintain its direction, to enlist active participation of all members of the group, to point out discrepancies and relations, to sum up arguments, facts and conclusions. When discussion is used as method for adult teaching the teacher becomes group chairman; he no longer sets problems and then casts about with various kinds of bait until he gets back his preconceived answer; nor is he the oracle who supplies answers which students carry off in their notebooks; his function is not to profess but to evoke—to draw out, not to pour in. . . . The teacher or chairman does not organize discussion—he keeps it in organized channels."

These reflections will, I hope, lead many to consider how their group discussions may become more real. And this is vitally important. Education, we are told, is life itself. Until by means of adult education the Church is able to generate such a vital throbbing

body of Christian public opinion that every member is affected by it, our educational work, and more especially our use of the discussion method, is a sham and a failure. On the other hand, if our discussion groups gradually create throughout the width and breadth of this land a disciplined intelligence giving expression through an effective Christian public opinion, they will have succeeded and contributed largely to "a more abundant life" not only for themselves but for the whole world.

Within a few weeks Summer Conferences will be in session in every part of the country offering among their many courses opportunity not only for training in group leadership but, what is even more important, for participation in group discussion and the gaining of experience in this form of adult education.

The Summer Conference cannot, however, adequately meet the demand for experience and training in both leadership and participation. There should, therefore, be provided city-wide institutes, diocesan training schools, week-end conferences and the like throughout the winter where opportunity may be afforded Church people everywhere to participate more fully in the Church's life through adult education. The Educational Division stands ready at all times to assist in arranging schools and conferences—advising and counseling with the local leaders as to programs, topics, materials, etc.

For those who may be interested in reading about the discussion method—its place in education and its technique—the following books are suggested:

The Method of the Discussion Group—L. F.

Boyer (N. Y. National Council, 1924). 50 cents.

Creative Discussion (N. Y. The Inquiry, 1926). 35 cents.

Joining in Public Discussion—A. D. Sheffield (N. Y. Doran, 1922). \$1.25.

The Meaning of Adult Education—E. C. Lindeman (N. Y. New Republic, 1926). \$1.00.

The whole of the above sounds terribly professional and high-brow. It smacks of the Woman's Club. There is hardly a layman in the Church who will read it with an atom of responsiveness or with the smallest idea that it has a bearing on anything which is of interest to him. Yet every word of it has to do with a process distinctly modern—which is at the root of all the most efficient common actions of the present day. The League of Nations is based on it, the Locarno Conference exemplified it, the World Conference on Faith and Order will be utterly futile without it. Every successful solution of an international difficulty springs from it; it has proved the only safe process for securing fair dealing as between supposedly clashing interests. I mean, of course, the method of conference and discussion. As a matter of fact, it happens to be far more largely men than women who in these days are training

themselves or are being trained to understand the conference method and to apply it to every vexatious social and economic difficulty. It is being discovered that nothing else works, and it is men who are making the discovery. They are making it in every field except in that of practical religion. That is the peculiarity of the situation, and it is that peculiarity which an educational secretary tries to abolish by inducing his fellow laymen to apply in the field of the Church and of religion in general precisely the same method of frank discussion—the method of the forum—which they are learning to apply with success in every other field. After all, why not?

Christian Social Service

THE REV. CHARLES N. LATHROP,

Executive Secretary

Rural Summer Schools

"I wouldn't miss the Summer School for Rural Clergy for anything." "I have been to many Summer Schools, but never have I gotten as much real inspiration and practical help as I have from this one School for Rural Clergy." These are only two of the many remarks of similar character frankly volunteered by our clergy concerning Madison and the Regional Schools for Rural Clergy.

Already clergy are announcing their determination to attend some one of the schools this year. From Maine to California, from Minnesota to Texas, they are coming and in goodly numbers, too. And so with women rural workers. They too will be "among those present." Indeed, they will not only gain but give much to the conferences.

SCHOOLS LISTED

MANHATTAN, KANSAS—School for Community Leadership, June 6 to 10, inclusive. The Ven. L. W. Smith, Group Leader.

MADISON, WISCONSIN—Rural Leadership Summer School, June 27 to July 8, inclusive. Secretary for Rural Work, Group Leader.

MADISON, WISCONSIN—School for Women Workers, June 27 to July 8, inclusive. The Rev. F. D. Goodwin, Group Leader.

ITHACA, NEW YORK—Cornell School for Town and Country Pastors, July 11 to 23, inclusive. The Rev. C. R. Allison, Group Leader.

CHESTERTOWN, MARYLAND—Delaware School for Town and Country Ministers, August 29 to September 3, inclusive. The Rt. Rev. G. W. Davenport, D. D., Group Leader.

NASHVILLE, TENNESSEE—Rural Church School, April 18-29. The Ven. V. G. Lowery, Group Leader.

COLLEGE PARK, MARYLAND—Rural Universities Short Course, June 13-24. Group Leader to be supplied.

THE MADISON SCHOOL

THE annual Summer School for Rural Clergy to be held at Madison, Wisconsin, will run from June 27 to July 8, inclusive. The school will be in charge of Prof. J. H. Kolb and will include the following Lecture Courses:

SOCIOLOGY OF COMMUNITY LIFE—Prof. R. J. Colbert, Department of Sociology, University of Wisconsin.

COMMUNITY SURVEYS AND ORGANIZATION—Dr. H. Paul Douglass, Institute of Social and Religious Research, New York City.

AGRICULTURAL ECONOMICS—Prof. Theodore Macklin, Department of Agricultural Economics.

TESTED METHODS IN COMMUNITY WORK—Dr. H. Paul Douglass.

RURAL HEALTH AND SANITATION—Prof. W. D. Frost, College of Agriculture, University of Wisconsin.

ADULT EDUCATION AND EXTENSION WORK—Prof. J. A. James, Assistant Dean, College of Agriculture.

FAMILY SOCIAL WORK IN RURAL LIFE—Prof. Elizabeth Yerxa, Superintendent Juvenile Department of State Board of Health.

PERSONALITY AND SOCIAL ADJUSTMENT—Prof. Kimball Young, Sociology Department, University of Wisconsin.

STANDARDS OF LIVING IN RURAL COMMUNITIES—Mr. E. L. Kirkpatrick, Bureau of Agricultural Economics, Washington, D. C.

RURAL RECREATION AND VISUAL INSTRUCTION—(Lecturer to be supplied.)

THE SCHOOL FOR WOMEN—A new venture will be inaugurated this year in that a School for Women interested in rural work will be conducted with the School for Rural Clergy. Women attending, whether doing rural work with or without salary, will attend the lectures of the School for Clergy and, in addition, will have certain lectures of their own.

GROUP CONFERENCES—Both clergy and women will have group conferences on subjects allied to village and county work in addition to the lectures of the college proper. The clergy conferences will be in charge of the Secretary for Rural Work of the National Council and those for the women will be under the leadership of the Rev. F. D. Goodwin, former Secretary of the Division for Rural Work. The two groups will be housed in university halls and will have separate conferences. Registrations should be made through the Secretary for Rural Work, 281 Fourth Avenue, New York, N. Y.

SPEAKERS AND LEADERS—The Rev. Bert-ram E. Brown, of Tarboro, North Carolina, will be Group Pastor and there will be daily celebrations of the Holy Communion. Vespers will be said each evening.

Speakers and leaders at the Group Con-

ferences will include the Rt. Rev. T. C. Darst, East Carolina; the Rt. Rev. W. Blair Roberts, D. D., the Rev. F. D. Goodwin, Virginia; the Ven. L. W. Smith, Kansas; the Ven. H. H. Marsden, Missouri; the Rev. C. R. Allison, Western New York; Miss Agnes Penrose, Church Mission of Help, Albany, New York; Miss Edna Eastwood, Montana; Miss Edna Beardsley, Woman's Auxiliary, New York; Miss Ethel Elliot, Cheboygan, Michigan; the Rev. Harry R. Hole, Michigan; the Rev. George B. Scriven, South Dakota; the Ven. B. F. Root, Tennessee; the Rev. M. A. Dawber, Prof. R. J. Colbert.

Some Reverend Company Promoters

THE housing problem is the most serious problem of our time. It is peculiarly a responsibility and charge on the Church, because the Church presents unswervingly the ideal of the home. The home to the Church means a man and woman married once for all with a family of children. The Church has maintained this ideal through the ages; and today, as the article in the February SPIRIT OF MISSIONS showed, the old-time kind of home among city people is maintained only in the suburbs. It is the only part of the city where such a home could be maintained, because it is the only place where people can have houses large enough to care for a family of children. Overcrowding not only destroys the home, but it is responsible for much suffering, irritation and moral deterioration.

The Church has said much about the ideal of the home, the responsibility for a family. It is interesting to see that one Church has been moved to supply proper homes for its people. The priests at St. Mary's Church, Somers Town, London, "simply because our Lord's brothers and sisters have to live here, determined that at least some of them should be enabled to move from foul, overcrowded rookeries into decent homes." They have started the St. Pancras House Improvement Society with two of the clergy as "The Reverend Company Promoters." They raised some capital and bought a large property containing seventy houses, occupied only by a few tumbledown stable buildings. They have converted some old tenement houses into workers' flats. These consist of two or three rooms and a sitting room, each with bathroom and a lavatory. Their new flats will be rented to families well known to the clergy of St. Mary's. The clergy are friends of the people and are continually welcome in their homes and know all that is going on, so there is no fear of the new conditions being abused. It was interesting to read the description of the visit of the Prince of Wales a few weeks

ago to St. Mary's and particularly to these new tenements. Perhaps some readers may remember the sorrow of one of the daughters who was at the parish house at a dance and missed the visit of the Prince to her own home.

We are familiar with the prevalence of divorce. The Church is continually raising her voice in protest. We are familiar too with the pressure the Church puts upon her people to maintain Christian homes and to accept a progeny, refusing to take any means to limit the natural fruitage of marriage. Is it not logical that the Church through its officials and people has an immediate responsibility and ought to show an intense, devoted, aggressive interest in plans for housing schemes that will give the people a fair chance to carry out the commands and suggestions of the Church? The Metropolitan Life Insurance Company has invested many millions of dollars in comparatively inexpensive apartments that can be homes for working people. The undertaking has been successful beyond the anticipations of the promoters. They have not only given homes at reasonable rates to people who ought to have them, but the investment itself has brought back its proper return. Is there not a suggestion here that the Church, Church people, and parishes, in our large centers of population, invest their endowments and any other sums that they hold for investment, in schemes planned to give people better homes?

It is a disappointment to realize that neither the Church nor Church people have stood out as applying money or investment in any housing scheme; and yet actual experience of the City Housing Corporation of New York, building for hundreds, and of the Metropolitan Life prove the possibilities of success in such an effort.

Religious Education

THE REV. JOHN W. SUTER, JR.,
Executive Secretary

Adventure

IN DEALING with our children and young people in missionary endeavors we must consider carefully what attitude we wish to have them cultivate in regard to the spirit of venture. Do we want them to grow up to be men and women who never take risks for the cause of the Kingdom, or do we wish to have them share to some extent in the spirit of daring which has characterized many of the greatest missionary leaders of history?

As we have seen in articles appearing in these pages of THE SPIRIT OF MISSIONS many months ago, there has to be a *theory* or a

philosophy of missions, and what this theory is determines to a large extent the habits and attitudes of our pupils. We now see that there has to be not only a philosophy of missions, but also a policy. For instance, one plan is to gather in all the missionary money you can, then count it, then undertake as much missionary work in the coming year as can be paid for by the amount of money already gathered. This is the policy of Pay-as-you-go, or Extreme Carefulness. Another plan, followed from time to time by various Churches and groups is to forge ahead enthusiastically, engaging in pieces of work which are so important and so thrilling that somehow the financial support is obtained from people who, seeing how splendid the work is, find the appeal for help irresistible. This is the Pray-as-you-go policy, or that of Extreme Trust. Between these two extremes there are many middle courses, but in general the missionary temper of a given Church may be described as either Careful or Venturesome. Which characteristic do we want to develop in the boys and girls of our Church today?

Interesting light is shed on this problem from the pages of an important book entitled *The Man Christ Jesus*, by W. J. Dawson, published by the Century Company, New York. One of the most interesting chapters is called Missionary Enterprise. In this chapter the following passage is significant:

"The second instruction which Christ gives to these seventy missionaries is a counsel against all worldly preparations. They are to carry neither purse, nor scrip, nor shoes. Here again Christ intentionally overstates the case, for the purpose of calling attention to a particular truth. That truth is the peril of worldly sagacity in its application to spiritual propagandas. Worldly sagacity is not totally condemned; St. Matthew amplifies this instruction with the significant words, 'Be ye therefore wise as serpents, and harmless as doves.' But worldly sagacity, if allowed unrestricted license, is deterrent of enthusiasm. Had Paul in his great missionary journeys waited for a complete organization of resources he would never have started at all. The conquering army creates its own resources by its conquests. Great movements cannot wait on questions of finance and commissariat. . . . Crusades usually begin in the ardent hearts of solitary enthusiasts, and the material means of success are elicited in the degree of the enthusiasm. No benevolent crusade was ever justified by worldly sagacity. Its deadliest enemy would have been the astute organizer of victory, unwilling to stir an inch till its machinery was perfected. A resolution and ardent faith achieves triumphs of which worldly sagacity never dreams. Christ, in uttering this counsel, enunciates a folly which has repeatedly proved wiser than the wisdom of the world."

Field Department

THE REV. R. BLAND MITCHELL,
Executive Secretary

Suggestions for Field Operations

THE following suggestions are based on the experience of the past several years and the recommendations of the various Annual Conferences of Diocesan Executive Secretaries:

1. WINTER AND SPRING: *General follow-up work.*

(a) Educational programs for backward parishes.

(b) The parish organized for service—Parish Councils representatively formed, with adequate program of service in the Five Fields, co-ordinating the work with a view to enlisting every member of the parish; development of Group Organization in the parish. (See Bulletins Nos. 40 and 52 and leaflet No. 2120.)

(NOTE: This is something, of course, which can and should be done at any time of the year; but if it is postponed until fall the mobilization can hardly be effected in time to be of service in next fall's work. Now is the time to prepare. The Field Department invites correspondence on the subject.)

(c) Development of discussion groups and training of group leaders.

(d) Securing parish representatives to attend the various Summer Conferences, who may be used as parish leaders in the fall educational work particularly. (In a number of these the Field Department will give courses on the Church's Program and Parish Organization and Administration.)

(e) All-day meeting of Diocesan Bishop and Council with representative of National Field Department. (Field Department will fill as many of these engagements as possible. Late Spring suggested.)

2. EARLY FALL: *Parish Program Conferences.*

(a) A convenient method for drawing the parish together quickly after the summer is over and outlining the work that lies ahead. (See Bulletin No. 12.)

(b) It is alternatively suggested that an adaptation of this method be used in Intensive Week immediately preceding Every Member Canvass for final instruction on parish objectives for

the coming year. (See 5 (b) following.)

3. SEPTEMBER TO OCTOBER 15: *Training Diocesan Leadership.*

(a) Training Institute on how to conduct a "Parish Conference on the Church's Mission" with demonstration conference in strategic center. (See leaflets No. 2091 and No. 2093.)
Or

(b) Normal Institute for training parish group leaders on "discussion method." The text book for fall use will be the basis for this training. (Field Department will furnish Institute leader if possible and if desired.)
Or

(c) Conference for clergy and laity; two days each; for instruction on Church's Program, General and Diocesan. (Field Department will endeavor to supply missionary and other representatives as part of faculty for conference.)
And

(d) Appointment or mobilizing of a Diocesan committee (preferably working under Diocesan Field Department) charged with the duty of reaching the people of means.

4. OCTOBER 15-NOVEMBER 15: *The Application to the Parishes.*

(a) Parish or City-wide Conferences on the Church's Mission. (Leaders trained at the Diocesan Training Institute—see 3 (a) above—should be furnished the parishes by diocesan headquarters.)
Or

(b) Parish Institutes on the Church's Mission (see leaflet No. 2123); or else Weekly Group Meetings for educational purposes (see Bulletin No. 40.) Field Department will suggest textbook; four sessions of Institutes or Group Meetings recommended as a minimum. Thorough parish Group Organization urged as the most effective method for enlisting attendance of members.
Or

(c) Flying squadrons of a missionary from the field and a diocesan representative on itineraries through the parishes.
Or

(d) Approach to Vestries. An effort to reach a vestry as a corporate group, having qualified leader confer with them on the parish's responsibility for the Church's Program. At least three hours should be devoted to the subject. A supper meeting prefer-

able. (Field Department will endeavor to furnish leaders to a diocese for this work.)

Or

- (e) Two-day Plan. First day: morning, confer with rector; afternoon, conference with women; night, conference with vestry (see 4 (d) above). Second day: morning, confer with parish committee; afternoon, second conference for women; night, general parish meeting, which might be preceded by parish supper. (Field Department will furnish leaders to a diocese for this work as far as possible or desired.)

And

- (f) A series of four instructions for use in the Church School, Young People's Fellowship, etc. (To be prepared by the Department of Religious Education.)

5. WEEK BEFORE CANVASS: *Intensive Week.*

- (a) Daily celebration of the Holy Communion; informal evening services with meditation upon the consecration of life and the imitation of Christ; prayer circles; a day of intercession; instructions to canvassers.

Or

- (b) Adapted Parish Program Conferences. (See 2 (a) above.)

6. NOVEMBER 20-DECEMBER 4: *Annual Every Member Canvass.*

It is recommended that the Canvass be begun not later than November 20 and closed not later than December 4. This has the advantage of being a period during which the work should be completed, rather than a day with no provision made for finishing up the follow-up work on pledges not secured on that day. The Canvass should be finished within a given period—not dragged out interminably.

A STANDARD

WE desire to commend to the Diocese the following "standard of attainment in parish objectives" suggested by the Manitou Regional Conference of 1924 (except that we consider the statement in item 6, "60 per cent of communicants contributing," sets too low an objective).

1. A Program of Evangelization—10 per cent net growth is suggested.
2. Group Organization.
3. Parish Council or its equivalent with departments corresponding with those of the National Council—especially a Field Department.

4. Young People's Societies.
5. Annual Every Member Canvass.
6. The meeting of the Budget share of the quota and 60 per cent of communicants contributing to the Church's Program.
7. An organized effort to recruit for life work.
8. Representation at summer schools or conferences, and official diocesan assemblages.
9. That parish pledge cards include the national plan for securing subscription to the Diocesan Paper and "The Church at Work."
10. Conformity to a standard of religious education either diocesan or national.

We would call special attention to the following resolution adopted by the Pittsburgh Regional Conference of 1924:

We recommend that the Diocesan Field Departments find a place for the following items in their follow-up program:

- (1) Intercessions.
- (2) Collections.
- (3) Sustained Education.
- (4) Backward Parishes.
- (5) Conservation of Leadership.

Speakers' Bureau

REQUESTS for the services of speakers, except Department Secretaries, should be addressed to The Speakers' Bureau, 281 Fourth Avenue, New York City.

The secretaries of the various departments are always ready, so far as possible, to respond to requests to speak upon the work of the Church. Address each officer personally at 281 Fourth Avenue, New York City. For names see page 308.

For reasons of postage, office and time economy; for the benefit of prospective speakers, who must be given definite information; for proper record; for reasonably prompt service and at least an approximate efficiency, the following details should accompany each request for a speaker:

Month, date, hour, city, parish, meeting-place, diocese, name of rector, occasion or kind of meeting, kind of address desired, time allowed for address, and a statement covering travel expenses and entertainment for the speaker.

The Bureau cannot guarantee speakers for all requests filed. Engagements must depend upon our resources in available speakers. Requests should be sent in as early as possible before dates desired.

Travel expenses of the speakers should be provided whenever this can be done.

J. M. MILLER,
Secretary.

Woman's Auxiliary

Still the Crusade

IT NEEDS no argument to prove that the Bishops' Crusade is and must be in our minds at this time. The April quarterly letter to the diocesan presidents of the Woman's Auxiliary put China first, and ventured to link what is happening there with the Crusade, for none of us doubt that to some extent, at least, the Christianity of Americans is at the bar of judgment in China, and if ever we needed to consecrate ourselves for the sake of others we need to do that now for China.

That the Bishops' Crusade held wonderful experiences for many is true, but it is especially true for the crusaders themselves. No one could have done what they did without effect upon themselves. In the two last numbers of THE SPIRIT OF MISSIONS we gave reports from several of the women crusaders and we are giving more in this number. These reports are from personal letters, written we are glad to believe, quite freely and informally, and are printed without permission being asked. For this and other reasons the names and places are not given, but for the same reasons they will be especially helpful and inspiring, while they contain suggestions which can help us all in planning follow-up work.

"Such a wonderful experience as I have had! I waited until my return to write you, and now I hardly know how to talk about it. The work assigned to me covered considerable time—two weeks, in three places, and other stops at five places on my way. The places called for one or two conferences each, with the children in the afternoon, and with women in the morning. No two places were exactly alike and I found myself making frequent changes, especially where the groups became interdenominational. I found women who were loth to talk; in other places the conferences were perfectly splendid, because the women were aroused and were deeply interested, and they wanted to talk of things of the spirit. We came very, very close together, those women and I. Contacts were made which I hope will never be severed.

"Never will I forget the first time I used the self-examination leaflet at a Woman's Auxiliary meeting. Neither will I forget a woman of the Greek Orthodox faith, or my being invited to meet with a Roman Catholic circle, and the Jewish rabbi at one place told us he hoped our work would bring us all closer to God. Such splendid letters and messages have come, telling of real results of the Crusade, and I cannot but think the Church is being strengthened. Surely those of us who were privileged to have a small part in the great awakening will be better women always because of it, and I received so much more

than I gave. I can go on the strength of it for a long time. The Bishop of the diocese and his people had made splendid preparation, and the people were ready and eager. The weather was not favorable and they were disappointed in the numbers, but the *quality* was there."

Another woman crusader writes, "I had the business and professional women and private conferences, and other meetings for women, and quite a number of men attended also at four o'clock. Our subjects were: Monday, *The Master Is Come and Callesth for Thee*; Tuesday, *The Bible and Prayer*; Wednesday, *The Christian Home*; Thursday, *Christian Social Service*. On Friday we concluded *Christian Social Service* with a program, *The Christian's Responsibility for World Peace*, and gathered up loose ends and suggested follow-up work, and made preparation for the various parish Crusades. Nearly all cards were signed for some definite work, and I urged that the committee reach every member and give them something definite to do, as well as definite study and prayer. I am to have a class of young women beginning next week, and I shall try very hard to have them continue to seek the "Objectives of the Crusade." I asked all who heard me to read them, learn them, and inwardly digest them.

I had two meetings at each place for the young people. I spoke at Episcopal and Methodist Churches in one place, and to the young people there, and had many interesting conferences. I feel grateful to you and for the commission for the privilege that has been mine. I pray that my small efforts may be blessed."

Another Crusader writes, "I wish I could tell you adequately about my experience in the Bishops' Crusade. The women were so dear and appreciative, and the response to the conferences so much better than I had dared to hope, that it was a very blessed experience. I am not sure that I converted any one, but I came home converted myself."

NEW WOMAN'S AUXILIARY LEAFLETS

- W. A. 33—Catechism on the Corporate Gift of the W. A. (Free)
- W. A. 23—Meditation and Prayers for the Corporate Gift of the W. A. Price \$1.00 per 100

LEAFLETS DISCONTINUED

- W. A. 116—Spiritual Value of the United Thank Offering
- W. A. 26—A Devotional Exercise

Missionary Districts and their Bishops

DOMESTIC (*In the United States*)

ARIZONA.....	THE RIGHT REV. WALTER MITCHELL, D.D. 110 W. Roosevelt Street, Phoenix, Arizona
EASTERN OREGON.....	THE RIGHT REV. WILLIAM P. REMINGTON, D.D. 211 Lewis Street, Pendleton, Oregon
IDAHO.....	THE RIGHT REV. MIDDLETON S. BARNWELL, D.D. 120 W. Idaho Street, Boise, Idaho
NEVADA.....	THE RIGHT REV. ARTHUR W. MOULTON, D.D. (in charge) 444 E. First South Street, Salt Lake City, Utah
NEW MEXICO.....	THE RIGHT REV. FREDERICK B. HOWDEN, D.D. 800 Park Avenue, Albuquerque, New Mexico
NORTH DAKOTA.....	THE RIGHT REV. JOHN P. TYLER, D.D. 208 8th Street, South, Fargo, North Dakota
NORTH TEXAS.....	THE RIGHT REV. EUGENE C. SEAMAN, D.D. 1510 Tyler Street, Amarillo, Texas
OKLAHOMA.....	THE RIGHT REV. EUGENE C. SEAMAN, D.D. (in charge) 1510 Tyler Street, Amarillo, Texas
SALINA.....	THE RIGHT REV. ROBERT H. MIZE, D.D. 156 South 8th Street, Salina, Kansas
SAN JOAQUIN.....	THE RIGHT REV. LOUIS C. SANFORD, D.D. 733 Peralta Way, Fresno, California
SOUTH DAKOTA.....	THE RIGHT REV. HUGH L. BURLSON, D.D. 323 East 21st Street, Sioux Falls, South Dakota
SPOKANE.....	THE RIGHT REV. EDWARD M. CROSS, S.T.D. 2303 W. First Avenue, Spokane, Washington
UTAH.....	THE RIGHT REV. ARTHUR W. MOULTON, D.D. 444 East First South Street, Salt Lake City, Utah
WESTERN NEBRASKA.....	THE RIGHT REV. GEORGE A. BEECHER, D.D. Hastings, Nebraska
WYOMING.....	THE RIGHT REV. NATHANIEL S. THOMAS, D.D., L.L.D. P. O. Box 17, Laramie, Wyoming

DOMESTIC (*Extra-Continental*)

ALASKA.....	THE RIGHT REV. PETER T. ROWE, D.D. 418 Mutual Life Bldg., Seattle, Washington
HONOLULU.....	THE RIGHT REV. JOHN D. LAMOTHE, D.D. Emma Square, Honolulu, T. H.
PANAMA CANAL ZONE.....	THE RIGHT REV. JAMES C. MORRIS, D.D. P. O. Box 2022, Ancon, Canal Zone
PHILIPPINE ISLANDS.....	THE RIGHT REV. GOUVERNEUR F. MOSHER, D.D. 567 Calle Isaac Peral, Manila, P. I.
PORTO RICO.....	THE RIGHT REV. CHARLES B. COLMORE, D.D. Box 1115, San Juan, Porto Rico
	THE RIGHT REV. MANUEL FERRANDO, <i>Suffragan</i> Mountain Lakes, New Jersey

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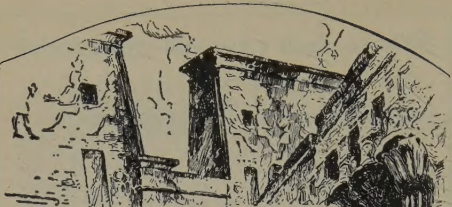
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